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MOODY MONTHLY

APRIL • 1938

*April in Atlanta
The Dogwood*



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Published by The Moody Bible Institute of Chicago on the 25th of the month preceding date of issue. Devoted to Bible knowledge and interpretation; news and methods of world-wide Christian work; editorial comment on current events and conditions, inspirational verse and selected miscellany; catholic in spirit and outlook; evangelical and evangelistic; contending for the faith delivered once for all to the saints.

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Vol. XXXVIII

APRIL, 1938

No. 8

April in Atlanta—The Dogwood..... Photograph by Edgar Orr..... Cover
Courtesy, Atlanta Chamber of Commerce

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April, 1938

"I Am Appalled"

So wrote us the principal of a high school. "I am appalled," he said, "by the ignorance and bigotry on the part of the supposed Christian Church concerning the Jews."

And another friend, commenting on an editorial which appeared in The Chosen People, wrote, "It is one of the strongest, most fearless articles I have ever read. God bless you for your courage."

And so, we are trying hard to fulfill, reflectively, the thing our Lord came into the world to do and to be, "A light to lighten the Gentiles, and the glory of thy people Israel." This divine commission involves two tasks; one, to bring to poor, blinded Israel the knowledge of her Messiah, the Lord Jesus Christ; and two, to enlighten those "other sheep" in the Church of Christ, as to their privilege to show kindness to the house of David, "for Jonathan's sake."

It is a new world you enter when you become a friend of Israel. There is a new revelation of God's grace, a new experience of His love, a new vista of Israel's place in God's program. "The Chosen People," our official paper, has become a powerful educational factor concerning the Jews, and God has used it also to stem appreciably the rising tide of Jew-hate in our own country.

An education on the Jews, is what your fellowship with us brings you. And it's a good fellowship, for it is still true that "God has spoken good concerning Israel." That is why we keep inviting you to join us, even though at times our invitations may seem importunate. But, some day, you'll be glad you "came across" as even Abraham once "came across."

The work of the American Board of Missions to the Jews merits your every confidence. Our field is not only New York City with its more than two million Jews, not only the various important centers of Jewish population in other leading American cities, but under divine impulse we are at grips with the problem of reaching a world Jewry with the Gospel testimony. In Germany alone we are distributing relief funds to desperately destitute Christian Jews who look to us with outstretched hands. Likewise we are in Poland, in France, in Austria, in Jerusalem.

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MOODY MONTHLY

APRIL, 1938

EDITORIAL NOTES

Our God is a God of power. Such power is His that He had only to speak creation into existence. Omnipotence is one of His attributes. No one would

The Power of His Resurrection either worship or fear a God of less than "all power."

After the glimpses of an Almighty God through Old Testament history, one can in some sense understand the doubts of those who were expected to believe that the carpenter's Son of Nazareth was supposed to be God in the flesh. The foundation of their unbelief was ignorance of their own Scriptures, of course, but Jesus made some concession to human limitations when He performed evidential miracles. These should have convinced them that He was the Son of God "with power," but defiantly they denied and even credited the miraculous to evil forces.

The apostle Paul always took the position that if God were in a thing it was easy to believe the miracle. Standing before Agrippa, he asked, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). Wherever God is, there is power.

The entire Gospel of Mark is geared to the idea of power. Written undoubtedly to the Romans, it made its appeal to those who loved authority and had respect for force. The book can easily be divided into three sections:

The Power of His Works (What He did) Chapters 1-9.

The Power of His Words (What He said) Chapters 10:1-14:9.

The Power of His Sacrifice (Who He was) Chapters 14:10-16:20.

Many are the demonstrations of His power as seen in the rapidly moving chapters of this Gospel. But the crown and climax of it all is His resurrection. The apostle so considered it, for he says, "According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead" (Eph. 1:19, 20).

When Mark's little book comes to a close, you see Christ in the place of power, "on the right hand of God." But the disciples are in the place of power also, for "they went forth . . . the Lord working with them" (Mark 16:19, 20).

Now they go out counting on the resurrection even as Paul later expressed it, "That I may know him, and the power of his resurrection" (Phil. 3:10). He is not talking about believing in the resurrection. That was settled long before. He had even seen the living Christ! He is talking about realizing the resurrection and releasing its power. The "all power" of His victorious life is not only to be our motive but our motor, not merely a desire but a dynamic. That power

is to be our portion even while it possesses us. And yet we should not speak of "it" but Him. For our living Christ is the power, and we the channels of outflow.

Easter has become spectacular. Sometimes it is in vulgar display of new clothes. How many go to church on Easter Sunday with little or no thought of a living Christ, but with much thought of adornment—their own or others. What mockery!

The Easter service itself can be spectacular in end and design. How often the "special music" of the choir is only a larger opportunity to display voice and ability. The sermon can partake of exhibitionism even though it is orthodox in utterance.

"When the moon shines brightly, we are apt to say, 'How beautiful is this moonlight,'" said an old-time preacher, "but in the daytime, 'How beautiful are the trees, the fields, and the mountains!' We never speak of the sun that makes them so. Just so, the really great orator (preacher) shines like the sun, making you think much of the things he is speaking of; the second best shines like the moon, making you think much of him and his eloquence."

Saul was never greeted that way before, certainly not by a Christian. He was the chief persecutor of those who believed in Christ. He had held the coats of men who stoned Stephen to death. "As for Saul," says the record, "he made havoc of the church, entering into every house, and halting men and women committed them to prison" (Acts 8:3). One can see this man fairly snorting with rage and hatred as he decides to journey to Damascus that he might seize any believers he could find and bring them bound to Jerusalem (Acts 9:1, 2).

On the road to Damascus something happened which resulted in this hater of Christians becoming a lover of Christ. The persecutor became an apostle. But in Damascus is a follower of Christ by the name of Ananias. He is one of those upon whom Saul's persecuting hand might have fallen if the saving hand of Christ had not stopped Saul. To this newborn child of God, Ananias is sent. Very naturally he questions his mission to Saul: "Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem" (Acts 9:13).

But the Christian Ananias is a Christian indeed. He is a true follower of the One who said, "Bless them that curse you, do

good to them that hate you, and pray for them that despitefully use you, and persecute you" (Matt. 5:44).

Here is the first human word of Christian greeting, "Brother Saul." It is his induction into the greatest brotherhood the world knows anything about and the only world brotherhood. It is the only company in which there are no color or racial lines, no class distinctions, no rich, no poor, no wise or unlearned. How thrilling and how prophetic the utterance, "Brother Saul."

This greeting seems to breathe forgiveness. It is as if Ananias were thinking of all the suffering caused his own dear friends in Christ by this awful persecutor. But if Christ can forgive him, surely Ananias can, for no persecution ever reaches a Christian until it passes through Christ. Remember our Lord's word to Saul, "I am Jesus whom thou persecutest." Now he is forgiven, and brother meets and greets brother.

Yes, there is relationship here. The world prates much of brotherhood. Men join in organizations and societies in order that they might feel a close tie holding them to some group. These organizations at best can only be a weak imitation of the brotherhood known and felt in the Christian company. Tertullian in his *Apology* records how the pagans used to say of the early Christians, "See how they love each other." May God make it increasingly so in these days of dissension and disturbance.

This leads us to say that there is also friendship in this expression. Relationship does not always mean friendship. There are relatives who are united only in their disagreement. Sometimes relatives divide into factions. Families break up at times over misunderstandings, or over inheritances, and because of envy and jealousy. Ananias welcomes the new brother, not merely into a formal relationship, but into a warmhearted friendship. Oh, that we had more of this kind of brotherliness evident today. What new power our testimony would have!

That great Scotch preacher, Dr. Guthrie, told of meeting a ragged little girl who was staggering under the burden of a boy she was carrying. The boy was almost as big as the girl, but quite evidently younger. The preacher stopped her for a moment and said, "That boy is too heavy for you. Make him walk." "O sir," she said, "he's not heavy. Why, he's my brother."

A missionary in Ceylon calls our attention to a newspaper article which has been given wide reading throughout the British empire.

It has to do with the findings of the commission appointed by the Archbishops of Canterbury and York to consider Christian doctrine.

The report challenges "traditional" beliefs at several points and rejects the infallibility of the Bible. It regards the historical evidence for the virgin birth as inconclusive, and declares that the literalistic belief in the physical resurrection of the dead must be rejected.

This report will bring grief to the hearts of thousands of members of the Church of England who are true to Christ and His Word. Observation in Great Britain would lead a person to believe that the great body of members of that Church are real believers, but like in some other denominations, a few religious politicians dominate.

The missionary who sent the clipping makes this comment: "The verdict of the learned divines will be a counterblast to all missionary work out in the East. Many Christian workers have been shocked and dismayed to read this startling denial of the truths of God's Word. A Mohammedan would not dream of questioning a single word of the Koran."

Some Church leaders seem determined to water Christianity until there is nothing distinctive left in it. Why haven't they sense enough to see there isn't any nourishment in water? While Protestants are bowing and scraping and explaining and apologizing, and trying to win by compromise, they are losing out in number and influence. The two religions which are gaining are both definite and intolerant even though wrong. Mohammedanism is narrow and persistent and positive, and it is gaining fast in the mission field. Catholicism is intolerant and dogmatic, and it is gaining ground in the home field, both in America and Great Britain.

Wake up, you blind leaders of the blind! Away with your negations! The world hungers for a great affirmation!

* * *

That was a real rebuke given the National Broadcasting Company by Chairman McNinch, of the Federal Communications Commission, in connection with a program of smut it had broadcast.

Here is one paragraph from the rebuke. Good for you, Chairman McNinch!

"The admittedly objectionable character of these features is, in our opinion, attributable to the lack of a proper conception of the high standards required for a broadcast program intended for reception in the homes, schools, automobiles, religious, social and economic institutions, as well as clubs, hotels, trains and other places, reaching in the aggregate a much larger number of people daily than any other means of communication, and carrying its message to men and women and children of all ages. A clear recognition of the social, civic and moral responsibility for the effect upon listeners of all classes and ages requires such a high standard for programs as would insure against features that are suggestive, vulgar, immoral, or of such other character as may be offensive to the great mass of right-thinking, clean-minded American citizens."

* * *

What a strange phrase! But it is written in Genesis 9:20, 21. The world had passed through its greatest crisis. The flood had destroyed human life and property. One man was

"And Noah Was Drunk"

spared by God, and he was spared that through him the world might have a new and cleaner

future. And that man makes personal drunkenness his contribution.

The world is on fire today, and some men who should know better, are drunk. Some are drunk with power and with lust for money. Others are drunk with pleasure.

A cigarette manufacturer recently ran a contest promoted by radio! One billion eight hundred million cigarettes were sold and the people spent \$12,000,000 purchasing that brand during the contest. Poverty in America? And in a period of a few weeks \$12,000,000 spent on one brand of cigarette! Somebody is drunk!

A business magazine has made a survey concerning the attitude of women toward drinking and smoking. To get a cross section of America, they selected four representative cities—Cleveland, Seattle, Asheville, and New York. They made the amazing discovery that more women are drinking "hard liquor" than are smoking cigarettes. Of the women interviewed 26 per cent smoked regularly, 23 per cent occasionally, and 51 per cent never or almost never. But of the same company, 60 per cent drink.

With the multiplied millions spent on gambling and the other millions for liquor, cigarettes, and harmful amusements, one wonders how much poverty there would be if this money were directed into proper trade channels. Surely somebody is drunk!

* * *

At the recent Founder's Week Conference, the Moody Bible Institute Alumni Association took noteworthy action. They decided

the association should place worthy memorials of Dr. Torrey and Dr. Gray in the new Administration Building. Those present were quite unanimous in feeling that the erection of two of the large classrooms should be undertaken by alumni. One classroom is to be named after Dr. Torrey and the other after Dr. Gray.

Dr. Torrey, as is generally known, was the first Superintendent of the Moody Bible Institute, and formulated much of the teaching system quite universally adopted by Bible institutes.

Dr. Gray, of course, was the beloved leader, president, and teacher of thousands during his forty years of service. Both of these men were world figures, and it was felt that their former students and friends would rally at once to make possible these practical and entirely useful memorials.

Correspondence in regard to this double memorial should be addressed to L. O. Langston at the Institute. He will see that all designations are carefully honored.

This corrects the announcement of last month as to the probable alumni memorial.

* * *

We cannot resist calling your attention to the good things ahead in the May number. Dr. Wilbur M. Smith's series, "With My Bible Around the Mediterranean,"

will begin with that issue. Then there will be the first of Dr. W. Graham Scroggie's articles on Bible study, entitled, "The Spirit and Manner in Which the Bible Should Be Approached."

May, of course, will have a recognition of Mother's Day, but it will also be our Christian Education number and will carry some

helpful and appropriate articles. The cover itself will be worth preserving, as it will bring you the architect's drawing of the LaSalle Street entrance to the Administration Building now under construction.

This is a good issue to bring to the attention of your friends. This will help them and the MONTHLY also. Send some one an eight months' trial subscription at the special one dollar rate. Do it today while you think of it, and they will be in line for the May number.

* * *

Time recently carried a paragraph which should give pause to those to whom God has intrusted wealth. It concerns the estate

of the famous Hetty Green, whose family line came to an end in the death of her only son, Edward H. R. Green.

"The tax schedule which Texas' Attorney-General William McCraw filed with the Supreme Court placed the gross value of Colonel Green's estate at \$44,384,500. This may be as much as \$50,000,000 short of the final figure, for as yet nobody knows exactly how much Hetty Green's big "cub" did leave. According to Texas arithmetic, the federal government will collect \$20,812,905 in inheritance taxes. Other tax bills: \$7,132,000 (New York); \$5,809,000 (Massachusetts); \$5,335,000 (Florida); \$5,326,000 (Texas). Total asked by federal and state governments: \$44,414,905. If administration of the estate costs \$2,000,000, Mr. McCraw figured that the estate will fall short of meeting taxes."

There is food for thought in the figures given. Government is entitled to its share, of course, but Christians of means should be thoughtful in disposing of their possessions. There are causes languishing for lack of support, and God's money should be handled in such a way that His work may continue and that His stewards may not be ashamed when they turn in their account.

* * *

Once and again the age-old question is passed around, "Are men saved by God's grace or their own goodness?" When the orthodox Christian rises up

to say, "By grace are ye saved through faith" (Eph. 2:8), the self-righteous religionist at once exclaims, "Then you don't believe in goodness!" Oh, but we do!

No one can produce a goodness which can bring fellowship with God or which has currency in heaven. Revelation makes this exceedingly plain. You do not accept the authority of revelation? What authority do you accept? Perhaps it is your own! Then you agree with yourself that you are all right? How simple! Perfectly satisfactory to you, but what makes you think it will be satisfactory to God?

The other approach is to admit you are a sinner and accept the salvation which God's grace provides. Having received eternal life—Jesus Christ—then go on to goodness. Bishop Drury once told how a university preacher at Cambridge thrilled a great audience when in speaking of the simplicity and significance of the gospel, the preacher quoted,

"I would not work my soul to save.
For that my Lord hath done;
But I would work like any slave
From love to God's dear Son."

Moody Monthly

Infallible Proofs of a Risen Lord

By REV. WM. LEON BROWN, Indianapolis, Ind.

Why seek ye the living among the dead? He is not here, but is risen.—Luke 24: 5, 6

THE time of the resurrection was the first Lord's day morning. The place was a garden just outside the walls of Jerusalem. Before entering upon the subject, however, there are a few facts that must be established.

Facts Upon Which All Agree

The first fact is that His death took place at just the time when it was said to have occurred. Even Pilate, it would seem, had a doubt of this, because when Joseph of Arimathea went to him and begged the body, Pilate marveled if He were dead already. How very careful he was, therefore, to satisfy himself of this fact before giving the body to Joseph. The Roman government then satisfied itself that Jesus died on the day of His crucifixion, and that government was a witness to this fact, which was also acknowledged by the Christians and the Jews at the time.

The second fact that we desire to establish is that Jesus was buried. Pilate, after making sure of Christ's death, delivered His body to Joseph of Arimathea, who in company with Nicodemus, wrapped it in a clean linen cloth and laid it in Joseph's own new tomb, which he had hewn out of the rock; and they rolled a great stone to the door of the sepulchre. From the record (Matt. 27:63-66), it is only reasonable to presume that when such pains were taken to seal and to guard the tomb, the chief priests and the Pharisees first made absolutely sure that the body was therein. So perhaps we may say that Christians, Jews, and heathen were witnesses, both to the death and burial of Christ. At any rate, these points were not afterward called into question, either by the friends or foes of Jesus.

The third fact that we must establish before we speak of a risen Christ, is that the tomb was empty. By what witnesses can this be proved? We answer, by the disciples, the soldiers, and the chief priests. Mary Magdalene, and Mary the mother of James, and Salome, went first to the sepulchre, their object being to anoint the body of Jesus with the sweet spices which they had taken. They had no thought of finding the tomb empty; but they were perplexed to know who would roll the stone from the door of the sepulchre. The disciples seemed to have no knowledge about Jesus from the time of His burial until Sunday morning. It would seem that they knew nothing about the stone being sealed, or that a guard had been set. Peter and John were next to visit the tomb; but they had no thought of making that visit until Mary Magdalene came running to them.

Then we are told that the watch came and showed unto the chief priests all the things that were done. Upon receiving this information, the chief priests and elders took

council and gave large sums of money to the soldiers, instructing them to say that the disciples came by night and stole away the body while they slept. Now, we may be sure that before the chief priests parted with their money, they knew for a certainty that the tomb was empty.

Thus Christians, Romans, and Jews unite in their testimony that Jesus died, that He was buried and that the seal was broken and the tomb was empty.

Who Broke the Seal?

How came the tomb to be empty? What became of the body of Jesus? How did it get out of the sepulchre? We can conceive of but two solutions to this problem. One is, that the body was taken out by human hands, and the other, that Jesus arose from the dead and came out, just as we are told in the simple Bible narrative. Let us now carefully investigate the evidence, that we may determine which of these is the true solution.

If the body was taken out of the tomb by human hands, whose hands removed it? We are sure that all will agree that it was either the hands of the enemies or the friends of Jesus. Well, then, let us first suppose that it was His enemies. They, of course, could have removed the body, because they had entire charge of it and it was being guarded by them. But, if they did remove it, what could have been their motive in keeping that body concealed? When the friends of Jesus were proclaiming that He had arisen, why did not His enemies bring forth that body and not only stop the lie, but also nip Christianity in the bud? The reason was that they did not have that body.

Now, let us see if the body could have been with the friends of Jesus. Could the disciples have gone by night and stolen it from the tomb, as had been charged by the chief priests? Here permit us to ask, Where were the disciples at the time? Why, they had all fled in terror on the morning of Christ's trial, and with the exception of John, nothing is recorded of their whereabouts until after the guard had made its report to the chief priests. It was Joseph and Nicodemus who buried Jesus, a few women being witnesses; and it was these women who had the courage first to visit the sepulchre. How absurd, then, the thought that the disciples, who were so lacking in courage at the time that they were almost afraid of their own shadows, would have stolen that body. Who but the baffled chief priests, in an effort to deceive the people, would have accused them of rifling a tomb and overpowering a guard of Roman soldiers?

Historians are silent on this subject. Strange, if the testimony of the evangelists

could be refuted, that all profane history is so silent! We call upon the enemies of Christ to produce a single sentence from either Jewish or Roman contemporaries, contradicting the publications of the evangelists. If all such histories are silent on this question, then it seems to us, the evidence is conclusive, proving the death of the Lord Jesus Christ, proving His burial, proving the empty tomb, and proving that the body was not removed therefrom by either His friends or His enemies. Let us then see if the declarations of the evangelists can be substantiated when they tell us that Jesus arose from the dead.

Seven Irrefutable Proofs

In proof of this sublime and momentous truth, we submit the following:

First, *the empty tomb*. This must be satisfactorily explained, and on no other view of it than that Christ arose from the dead can it be done. Let us suppose that the story of the resurrection is only fiction; then, we ask, who drew the picture? It may be answered that it was drawn by a few Galilean fishermen. If so, these fishermen were the brightest geniuses that the world ever saw. Even Homer or Milton or Shakespeare were far from being their equals. If you claim that Jesus did not rise from the dead, you have a far more difficult problem to solve than have those who admit it.

Second, *the testimony of friends*. Perhaps this will be objected to on the ground that they might be partial, but would it be reasonable to presume that the enemies of Jesus would witness in His favor? Would we not display greater candor in this investigation by listening to what both His friends and His enemies have to say on the subject? We take it for granted that all will agree to this, so we shall first hear from the disciples.

The disciples were not easily fooled, because they were not expecting Jesus to rise from the dead. Indeed, they seem to have forgotten what He had said to them about His death and His resurrection, and so when Mary Magdalene and the other women, who went first to the tomb, reported to the disciples that Jesus was alive and that they had seen Him, their words seemed to the disciples as idle tales, and they believed them not. But after this Jesus appeared to the disciples themselves; on one occasion to seven of them upon the shores of Galilee. At another time He appeared unto them when they were assembled in a room with closed doors for fear of the Jews, and on this occasion He showed unto them His side that had been pierced and the prints of the nails in His hands.

The Strong Evidence of a Doubter

At this meeting Thomas arrived after Jesus had departed. When they told him what he had missed by being tardy—that Jesus was

with them and that they had all seen Him—Thomas most emphatically declared, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). In just a week from that time the disciples were assembled again, Thomas being with them, and during the meeting the Lord Jesus Christ came into the room. We are not told much about the conversation between Jesus and Thomas at this time, but we are told that Jesus said to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God" (John 20:27).

Now why did Thomas demand this proof before he would believe? May it not have been because He loved Jesus too much to be fooled by some imposter? At any rate, Jesus was not only willing, but He was pleased to give this evidence to Thomas. The Saviour had no time to spare on a dishonest doubter, or did He stop to gratify such men as the scribes and Pharisees; but how different it was with Thomas and Nicodemus and all who were candid in their search for the truth! I think I can hear Jesus saying, Come here, Thomas, and be convinced. I know that you love Me and I forgive you for your honest doubts. It is the same with each one of us at the present time in our relationship to God. There are so many wonders in divine revelation that even to us who believe, at times they seem too good to be true. But God in His infinite love has so filled this whole world with such overwhelming evidences of the truth of His Word, that when we are willing to take the pains and time to investigate, as did Thomas, every doubt is removed and we too, cannot but exclaim, My Lord and my God!

Saul, a Star Witness

Third, *the testimony of enemies*. To whom did He appear after rising from the dead? We answer, to a young man of brilliant intellect who had enjoyed great opportunities and who had improved these in a wonderful manner; to this man at whose feet were laid the clothes of those who stoned Stephen; to this man who was the terror of all Christians, because he was constantly breathing out threatenings and slaughter against them. Yea, to this man did the Lord Jesus Christ appear one day when he was on his way to Damascus, commissioned by the high priest to bring every Christian whom he could capture, whether man or woman, bound to Jerusalem. Even to this enemy of all righteousness, Saul of Tarsus, while on such a mission, did Christ appear. And Saul tells us that at this time he saw Jesus. He recognized Him and he said to Him, "Lord, what wilt thou have me to do?" (Acts 9:6).

When I was a boy I heard an infidel ask this question, "Why did not Jesus when He arose from the dead, go right back and appear before all of His enemies who had crucified Him?" I was then staggered at the question, but I answer now. Jesus did not appear to His enemies after rising from the dead, for the same reason that He did not come down from the cross, when they demanded Him to do so. If He had so saved Himself, or sought to gratify the desire of wicked people, He could not have fulfilled His mission. Again, they would not have

believed in Him, even if He had come down from the cross, because they witnessed the wonderful signs which followed the crucifixion and yet they did not believe. And if He had appeared to them after rising from the dead, they would have tried to kill Him again, just as they sought to slay Lazarus, whom they acknowledged that Jesus had raised from the dead.

The High Cost of Honesty

Fourth, *the absence of any motive for fraud*. What did the disciples gain by testifying for Christ? What did they gain by bearing witness to His resurrection? They gained imprisonment and suffering and a martyr's death! Would we, or can we, con-

alive, after He had been crucified by the Jews and the Romans. They say that they were with Him on a number of occasions during the forty days after His resurrection, that they ate with Him, heard Him speak, talked with Him, and handled Him.

Fifth, *the transformation of the disciples*. Marvelous the change from cowering cowards to courageous couriers. At the time of Christ's trial they all forsook Him and fled, but they afterward proved themselves to be moral giants. Of them it might truly be said, that they "quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11:34).

Sixth, *the Lord's day*. The first day of the week, instead of the seventh, was observed by the early Christians, because on that day Jesus arose from the dead. The first disciples were Jews. For a while, some of them observed both days, the seventh and the first; but soon the seventh day observance was practically dropped and that of the first, generally adopted. It is said that the pope changed the observance from the seventh day to the first, but there is no evidence of such a thing to be found anywhere in history.

Seventh, *the Lord's supper*. This supper was instituted by Christ on the evening preceding His crucifixion, and it has ever since commemorated both His death and His resurrection.

The Task That Baffled Infidelity

About the middle of the seventeenth century, Lord Lyttelton, the English statesman, and his friend, Gilbert West, both of whom were infidels, decided that they would expose Christianity to be a fraud. Accordingly, Lyttelton chose for his subject the conversion of Paul, and West the resurrection of Christ. They sat down to their respective tasks fully determined that they would prove the Bible to be a lie. But the result was that in the study of their subjects, they were both converted. They wrote as they had agreed to do, but on the other side of their questions. They also came together at the appointed time, but imagine the surprise of each to learn that the other had been converted! The writings of these men were published at the time, and they are still among the most valuable treatises in favor of revelation. Infidelity has never been able to make a successful reply to either of them.

The evidences of Christ's resurrection are conclusive, and in this fact above all others, we have reason for rejoicing. If we glory in His cross, we may exult in His resurrection, because while He was delivered up and died for our offenses, He was raised again for our justification. He became the first-fruits of them that slept. He has removed the sting from death and the victory from the grave, and we rest in the promise that He will change our vile bodies that they may be fashioned like unto His own glorious body, in which we shall forever enjoy the delights of that land where saints immortal reign.

Remember that we have no more faith at any time than we have in the hour of trial. All that will not bear to be tested, is mere carnal confidence. Fair-weather faith is no faith.—C. H. Spurgeon.

I-N-R-I

Jesus Nazarenus Rex Judaeorum

Jesus of Nazareth,

King of the Jews

By Max I. Reich, D.D., Chicago, Ill.

Inscribed upon the cross we read
A mystic word,
By Pilate written, which declared,
Jesus is Lord.

Yea, never more a King than when
Brought low in shame;
A victim, He the victor proved—
And overcame.

As if an angel's hand had moved
The Roman's hand,
That He might thus proclaim Him King
In every land.

And many nations, then unborn,
Have heard the news
Of Him who died upon the cross
"King of the Jews."

Alas! the Jew still hesitates
To bow the knee,
And render homage to his King,
Whose throne, *the Tree!*

Yet I-N-R-I is prophecy
Which must come true—
The kingship of the Crucified
Owned by the Jew.

ceive of any twelve men who would be willing to pay such a stupendous price in order that they might bear witness to a lie? Two things are necessary in a good witness. One is honesty, and the other intelligence. So a court views it, and it would seem that the disciples possessed both of these qualities. Twelve of them in number (with Matthias taking the place of Judas) the entire jury, a man for each tribe in Israel. These men all tell us that they saw Jesus

“Touch Me Not”

By REV. NORMAN H. CAMP,* Chicago, Ill.

THESE words, “Touch me not,” as recorded in John 20:17, were spoken to Mary Magdalene by the Man, Christ Jesus, shortly after His body had been raised from Joseph’s tomb. Mary Magdalene had been among the few who were at the grave when the body of Jesus was buried, and she was the first one at the grave, “when it was yet dark,” on that resurrection morn. Because of what He had done for her, she was devoted to Him, and as she stood by the empty grave, weeping, and greatly disturbed because she knew not what had become of His body, He said to her, “Woman, why weepest thou? Whom seekest thou?” But she did not recognize Him until He spoke her name, and then as she cried out in surprise and joy, “Rabboni,” she probably would have touched Him if He had not said to her, “Touch me not.”

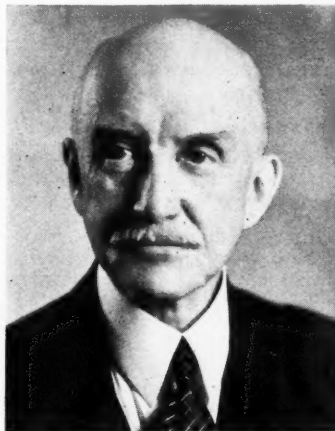
Why Was the Touch Forbidden?

There has been considerable difference of thought as to why Jesus said unto this woman, “Touch me not,” especially in view of the fact that a little later in the day He permitted the women who met Him on the road, to hold Him by His feet. Also on that night in the upper room He invited and even urged the disciples to handle Him, and see that “a spirit hath not flesh and bones, as ye see me have.” Why then did He forbid Mary Magdalene even to touch Him?

Some have thought that Jesus wished Mary to understand that she could not hold on to Him, or keep Him here on earth, as her friend. Others have suggested that He desired to teach her that now that He had been raised from the dead there was and would be a new and different relationship between them. But these attempts to explain His unusual words do not satisfy the heart, for if these were the real reasons for saying to Mary, “Touch me not,” then He would have said the same thing to the other women and to the disciples. It is significant that He spoke those words to Mary only.

Moreover, the word “touch” does not convey the thought of holding on to something or to some person, but the mere putting of a finger on anything or any person, however slight. The least touch would have been contrary to His expressed wish and command. Why was this?

Jesus partly answers this question, for immediately after forbidding Mary to touch Him, He said to her, “For I am not yet ascended to my Father.” This could not refer to His ascension forty days afterward from Mount Olivet (Mark 16:19; Luke 24:50, 51; Acts 1:9), for He at once added these significant words: “But go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.” It is therefore evident that on that resurrection morning, before the women held Him by His feet and worshiped Him, He ascended to His Father in



Rev. Norman H. Camp

heaven in order to present Himself and His offering on Calvary for the sins of His people, and both He and His sacrifice were accepted of God. After that He came forth again and was touched and handled, that His disciples might be convinced beyond any doubt that His body had been actually raised from the tomb, and that He is now able, as a great High Priest in heaven, to save to the uttermost all who come unto God by Him, “seeing he ever liveth to make intercession for them” (Heb. 7:25).

The Untouchable High Priest

But we can obtain a clearer understanding as to why Jesus would not permit Mary to touch Him at that early morning hour, by studying the offerings and ministry of the high priest on the great Day of Atonement once a year (Exod. 30:10). In Leviticus 16, we are told how the high priest was to dress, how he was to make the offerings for himself, for his household, and for the people, and how he was to take the censer with fire and incense, and the basin of blood, and sprinkle the blood on the mercy seat in the Holy of Holies seven times. Then in verse 17, it is declared: “And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.”

On the great, annual Day of Atonement, which was so solemn and meant so much to the children of Israel, everything depended upon the high priest and his ministry. He went alone into the tabernacle and the people were kept far off, lest anyone should touch him after he had prepared himself to go into the presence of God with the blood of the sacrifice; for the least touch by any sinner at such a time would defile him and make him unfit for his ministry, and cause him to be rejected. “God is holy.”

The people depended upon the high priest, and God depended upon the high priest.

He was the mediator between God and His people. They had to wait patiently until the high priest completed his ministry and came out of the tabernacle. It was a time of testing for the people, for if the high priest should fail at any point and his ministry should not be acceptable to God, he would be stricken by death and the sins of the people would not be forgiven. But if he faithfully performed his service and God accepted the sacrifice and saw the blood on the mercy seat as an atonement for the sins of the people, then the high priest would lay aside the linen garments and put on his holy garments, and come out to the people. The coming forth of the high priest from the tabernacle, after completing his ministry, was the occasion of much joy, for then the people knew that his ministry had been accepted of God and their sins forgiven and covered.

Christ Our High Priest

All this is a wonderful picture of the work of Christ. By His death on the cross as the Lamb of God, He shed His precious blood for the remission of sins. But that was not enough. It was necessary for Christ as a High Priest to enter into the holy place, not made with hands, by His own blood, in order to obtain eternal redemption for us (Heb. 9:8-14). On that memorable resurrection morning when Mary Magdalene met Him, He had not as yet entered into that heavenly tabernacle, and so it was absolutely necessary that He should not be touched by human hands. So He said to her, “Touch me not; for I am not yet ascended to my Father: but go to my brethren and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.”

Did He do it? He certainly did! And not only did He ascend and present His wounded body as a perfect sacrifice for sin unto His Father, but He came out again, thereby demonstrating that the Father had accepted Him and His sacrifice, so that all who believe on Him are saved forever by His precious blood. How our hearts should rejoice! Let us come boldly to the throne of grace, and enter into the holiest with boldness by the blood of Jesus, the new and living way, which He dedicated for us through His flesh! He ever liveth to make intercession for all those who receive Him, and rely wholly upon Him and His finished work. He saves, He keeps, He satisfies!

CONCERNING STATISTICS

As to statistics, Moody was intolerant over the counting of heads. When asked how many souls were saved under his preaching, he replied:

“I don’t know anything about that. Thank God, I don’t have to. I don’t keep the Lamb’s book of life.” He never fell into the peril of being taken up with crowds rather than with Christ.—*The Reaper*, Auckland, N. Z.

*Author of *The Resurrection of the Human Body*, published by the Bible Institute Colportage Association, Chicago.

Christ in Glory: His Present Work

By REV. ALBERT H. EGGLESTON, D.D., Kansas City, Mo.

I saw . . . in the midst of the seven candlesticks one like unto the Son of man. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.—Revelation, 1:12, 13, 17, 18

DURING the administration of the holy communion, the writer used the phrases, hallowed by centuries of reverent usage, "In remembrance of me," and "Thus do ye show the Lord's death till he come." In that moment, when grateful remembrance and glorious anticipation mingled in worshipful adoration, the thought came, "But what of our Lord's present activity? We look back upon His redeeming work, and forward to His all-conquering activities at His coming again, but what is our Lord doing now?"

This is an often neglected aspect of the work of the Christ. A true reading of John 1:1, "In the beginning was the Word," suggests not existence and activity in the past, but rather that He was, is, and ever will be alive and active. This Christ is the Lord which was, is, and is to come (Rev. 1:8). His activity is continuous.

Christ Now Active in the Universe

1. Our Lord is continuously active in the physical creation.

In John 1:3 a truth which we often overlook is emphasized. "All things were made by him, and without him was not anything made that was made." In Colossians 1:16, 17, Paul asserts, "For by him were all things created . . . all things were created by him, and for him, and by him all things consist." Jesus was not only an active agent in the creation of the world, but by Him all things are held together. His is the power that maintains the physical universe and prevents its disintegration.

We should not forget that all of Christ's activities are redemptive in character, and this is true of His present work in the universe. The necessity of this is shown in Romans 8:19-22: "For the earnest expectation of the creature (creation) waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." The whole creation is waiting for a promised redemption from the bondage of corruption.

Because of the sin of man, the ground was cursed (Gen. 3:17; 5:29). It was made subject to vanity, that is, subject to abuse, misery, and corruption. The world was created for God's purposes. It has passed into the dominion of the prince of this world. That

which was created for holy uses, has been prostituted to evil purposes. For instance, God gives us the raw materials and the brains to make steel. It is a gift of God. From that steel we may make a machine that will bless, or a cannon that will destroy. When we pray, "Thy kingdom come," does not that imply the use of all material resources for God's glory? And to that end Christ is working now. He not only was, and is to come, but He is now working to deliver the creation from the bondage of corruption.

Christ's Activity in Redemption

2. Our Lord is continuously active in the redemption of the children of God.

He is not only the author (the beginner) but the finisher (completer) of our faith (Heb. 12:2). We think of Christ as the author of our salvation, for in Him we have our redemption. His death atoned for our sins. We are reconciled to God by the death of His Son. But Paul reminds us that "if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5:10). We have made a beginning toward the goal of the redemptive purpose of God for us, "that we may be conformed to the image of his Son," and the Christ who began that work will not cease His activity until it is finished, until we are presented, complete in Him, before the throne of God. We are reconciled to God by the death of His Son. Now His life, the living, ever-present Saviour, who is "with us always," is completing His purpose. He is always at work in us, transforming us, until we are like Him.

This dual work, one complete, the other continuous, is prophesied by Isaiah: "He bare the sin of many, and made intercession for the transgressors" (53:12). That is a present and continuous activity. In Hebrews 7:24, 25, we read, "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." We have come to God by Him; that part of the work is finished. Now He saves us to the uttermost, by His life, His continuous priesthood, His never-ceasing intercession in our behalf. Stephen saw the Lord at the right hand of God. He is our Advocate. He knows all about each one of us. "They are mine," He says. "Thou gavest them to me!" We committed ourselves to Him, and now we "are persuaded he is able to keep us." Where is Jesus now?

What is He doing? Here is the answer:

"He ever lives above
For me to intercede—
His all-redeeming love,
His precious blood to plead.

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me.
'Forgive him, O forgive!' they cry,
'Nor let that ransomed sinner die.'

"The Father hears Him pray,
His dear anointed One;
He cannot turn away
The presence of His Son."

We confess our sins, and we have an Advocate with the Father. With such an Advocate we need have no fear, but,

"With confidence I now draw nigh,
And 'Father, Abba, Father!' cry."

Christ in the Midst of the Church

3. Our Lord is continuously active in the care and oversight of His Church.

"I turned . . . saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man" (Rev. 1:12, 13). "The seven candlesticks which thou sawest are the seven churches" (Rev. 1:20). He created the Church, He will complete the redemption of the Church, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:26, 27).

Christ is gloriously, continuously active in His divine care of the churches *now*. He created the Church, He will glorify it, He will not let us go. The letters to the seven churches bring us inexpressible comfort as we realize that He knows all about each individual church. To the church in Ephesus He says, "I know thy works, and thy labor, and thy patience" (Rev. 2:2). To Smyrna, "I know thy works, and tribulation, and poverty (but thou art rich)" (Rev. 2:9). To Pergamos, "I know thy works, and where thou dwellest, even where Satan's seat is" (Rev. 2:13). He knows the peculiar problem, the particular burden, the difficulty of the situation of each individual church. He knows the faithful effort in face of discouraging conditions. "I know thy labor, and thy patience." He does know, He does care, He is at work among the candlesticks. The Church is His beloved, and He will not fail in His care.

But His great concern is that the Church be faithful. His action in the Church may be

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Behold the Man!

By EDGAR AINSLIE, West Lafayette, Ind.

BEHOLD the Man! What Man? The Man of sorrows, the Man of suffering, the Man of Sychar's well, the Man of Pilate's judgment hall, the Man of the center cross, the God-Man—the Man Christ Jesus. Let us ponder, meditate, consider Him. Let us shut out the things of time and sense and have our hearts occupied with this blessed Man alone.

The Man to Whom Pilate Pointed

Clad in the garments of shame, mantled by a robe of cruel mockery, with visage more marred than all the warriors of time, and form scarred more than all the heroes of fame, He comes forth, emerging from an obscure life to the gaze of an angry mob instigated by the passions of depraved hearts—these are footprints to the cross, immortal footprints to the place called Calvary. With torn and bleeding back, on His brow pressed a crown, not of jewels and sparkling diamonds, but of thorns; that which pierced the feet of the creature now entwines the head of the Creator.

Let us consider those who behold Him. They were the witnesses of His mighty works, hearers of His gracious words, recipi-

ents of His blessings; yet what is the attitude toward the Man who had thus blessed them, toward Him whose hands had healed their sick? His touch bade disease depart, His voice had awakened their dead, His sympathy had gone out in all its tenderness to those who were the objects of His love, bearing their sorrows, acquainting Himself with their griefs; yet while the memory of these things still lingers in their souls they grow fiercer and fiercer, wilder and wilder, till impatience and hatred voice themselves in the cry for His blood. Whose blood do they require? A felon's? No. A murderer's? No. *His* blood be upon us and upon our children! The last drop of that blood they were determined to spill.

Oh, how great is the mystery of His sufferings—His holy face spit upon, every member of His sacred form degraded, sold at a slave's price, betrayed by a child of hell, bruised and outraged, and standing before a judge whose hands were already stained by human blood! We do well to behold the Man.

The Man the Holy Spirit Magnifies

A greater than Pilate repeats that message

today, none less than the Holy Spirit of God. He whispers to our wondering hearts, "Behold the Man"; not the mere casual glance, but the steadfast gaze, the concentration of all our vision upon Him as if to trace every mark of suffering, the sobs that heave that tender breast through the silent grief of a broken heart, the parched lips in the cruel thirst of death, the looks of sorrow and grief in His languid eye, to mark the tears as they trickle mingled with blood down the face of Calvary's blessed Man.

May our look upon Thee be a steady gaze, O blessed Man, Thou perfect Man, Thou wondrous Man, Thou Man of the Cross! May we muse upon Thee in the stillness of our souls, aided by God's Holy Spirit, till we reach not the judgment hall, not the place of the skull, but the throne upon which is seated this adorable Man; not bedecked by shame, but robed in the garments of dazzling glory; not wreathed by thorns, but whose brow is encircled with the crown of glory and honor and in whose hands the scepter of almighty power has displaced the mocking reed. Then, face to face, no shadow between, we shall adore Thee while through eternal ages we behold Thee.

The Separated, Not Segregated, Life*

By JOHN R. RIEBE, Chicago, Ill.

Your body is a temple.—I Corinthians 6:19

Ye are the salt of the earth.—Matthew 5:13

MONASTICISM, or the lonely life, began in Egypt in the third century as an outbreak of individualism, developed into a mass movement, and hardened into an institution. Men had come into the Church to escape from the world, but found the world pouring into the Church, so they left the Church and sought lonely retreats for the preservation of their spiritual life. To these monastics, life was a stern reality. They felt that the world was incurably corrupt, and their bodies evil.

Monasticism, a Self-denial for Self

They met the realism of a corrupt world by fleeing from it. To them the world was nothing to save, but something to be saved from. The monastery segregated the monastic and gave him the opportunity to concern himself, in the quiet of his man-made retreat, with the salvation of his soul, or he used it to safeguard his sanctity from the encroachment of evil. Thomas à Kempis once said that he always felt a diminution of his spir-

itual purity as soon as he put his foot out of the cloister.

The monastic met the implication of an evil body by mortifying it through asceticism, which is a process of deadening through religious discipline. Celibacy meant the abandonment of the home, and a scorning of the joys of domestic intercourse. The habit of unquestioning obedience to a human superior crushed out the God-given power of independent thought and action, and enslaved the will. St. Francis of Assisi went still further in his demand for self-denial. He said, "A brother must regard himself a corpse." This self-denial was not for the sake of others, as Jesus taught, but for self. Monasticism was built on the premise that the best men endure the hardest discipline for conscience' sake, and the greater the self-denial, the greater the reward.

Christianity a Joyful Ministry for Others

Many earnest Christians did not embrace monasticism, although they, too, sensed the corruption of the world, and felt the fierce craving of their physical life. These men met the realism of a corrupt world by ministering to its need. Because it was corrupt, they

applied the stinging salt of spiritually separated, but not physically segregated, lives, remembering Christ's words, "Ye are the salt of the earth." Salt sweetens everything it touches. They believed character develops in the stream of life, and not in the cloister. They took comfort from the great high-priestly prayer of our Lord when He asked the Father that His disciples might be taken out of the world as a source of attraction for their affections; sent back into the world as an arena for their witness by life and testimony; and that while in the world, but not of it, they might be kept from the evil that is in it.

Moreover, these men met the implication that the body is evil by the scriptural assertion that it is a temple of the Holy Ghost, and cared for it accordingly—on the physical plane by the proper use of sunlight, air and water, food and drink, work and play, rest and sleep, worship and service. Health is wholeness, and these things made for health, and health is the highest expression of the physical life. This regimen did not rule out prolonged prayer and fasting when necessary, or the play of humor or the ring of laughter. Of all created things only man

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*Much of the inspiration for writing this article has come to the author from Jacob's *Story of the Church*. The poem is used by permission of Fleming H. Revell Company, and is taken from *The Feast of Quails*, by Howard J. Chidley, D.D.

The Church And The Great Commission

By EVANGELIST W. E. PIETSCH, Los Angeles, Calif.

Go ye into all the world, and preach the gospel to every creature.—Mark 16:15

THE fundamental teaching of our Lord Jesus Christ in the Great Commission is to preach the gospel to every creature, and most assuredly the Church of Christ still has resting upon it this great responsibility and has never been exempt.

The first signs accompanying the Great Commission gradually passed away as Christianity was introduced and the canon of Scripture was completed. Most Pentecostal signs were no longer in evidence as the gospel of the grace of God was unfolded free from the religious trimmings of the old dispensation.

What is the gospel of the grace of God? I believe we have this very definitely presented in I Corinthians 15:3, 4: "How that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Certainly the body of Christ is responsible as individual Christians to proclaim this wonderful gospel story to the ends of the earth.

"He That Winneth Souls Is Wise"

Real heavenly-given wisdom is required consistently to stay by our God-given task, preaching the gospel and avoiding side tracks. Any assembly or body of believers that faithfully maintains a clear gospel testimony and where souls are being saved, is a healthy assembly or church. Sometimes it is necessary to safeguard the testimony by exposing error and consistently maintaining the truth of God without compromise.

There is grave danger when an independent church takes its stand in opposition to the apostate denomination, to still carry on a controversial program. Christian people may become more occupied with controversy than with soul-winning. I am freely convinced our most important task for the hour is to call God's people back to their God-given task to preach the gospel of the grace of God to the ends of the earth. As we look back over past history, we discover that every group of believers that failed in their responsibility to preach the gospel withered, and their testimony became stagnant. If we devote more time to preaching the unadulterated gospel and less time to scolding God's people, our testimony may become far greater for the Lord.

God Still Using Denominations

I have to confess with sorrow that for a time in my ministry, I felt my God-given task was first and foremost to get God's people out of the apostasy of their denominations. However, I am still convinced that it is of tremendous importance not only what we preach, but where we preach. Yet

we know that God has not yet officially set aside the denominations. They are passing through a transitional period, and God still has some faithful men and women who have not yielded to the apostasy and are still identified with some of these denominations. When fundamentalism becomes a synonym for controversy and a neglect of the great responsibility of preaching the gospel, it has lost its testimony and power.

I still am firmly convinced that as we near the end of this dispensation, the apostasy will increase and those of us who have had our eyes open are to separate from the apostasy and act on the truth of II Corinthians 6:14-18. But let us beware that the pendulum does not swing to the other extreme, and that we separate from God's people who are acting up to the light that they have received, and are still in the denominations. God grant wisdom that in maintaining our testimony it may be in separation from apostasy with hearts big enough to recognize all born-again believers. God grant that we may have a God-given zeal for real scriptural evangelism. America needs to be re-evangelized. Thousands of our youths are graduating from our schools whose faith has been shattered, and many of these are joining the army of the unemployed. One of the great problems of America today is American youth, and there should be put forth an aggressive effort to reach the youth with the gospel. May I be permitted to ask a question: Are you and I faithfully living up to our God-given task, "Go ye into all the world, and preach the gospel to every creature"?

Using the Radio to Reach the Masses

God has in these last days given us a wonderful medium to reach the multitudes with the gospel of the grace of God through the medium of the radio. It seems that God is giving the people one more opportunity to hear the wonderful story by this means. He has been singularly blessing all radio programs that have stayed by their heavenly-given tasks in telling forth the wonderful gospel story. May we be much in prayer that this medium may be kept open for the gospel, and that God will give wisdom to the radio preachers to preach the gospel and stay off the side issues.

Many are not able to speak over the radio, but wish to do evangelistic work. There are many rural districts that are in need of the gospel testimony. School houses can be secured and abandoned churches opened if there is a heart and a willingness to tell the gospel story. Gospel tracts can be distributed, street meetings conducted and Bible conferences held. Let us put God to the test. We shall see results if we will by faith

step forward and maintain a gospel testimony under the guidance of the Holy Spirit.

Religious Racketeering

Great reproaches have been brought to the cause of Christ through religious racketeering, making the money issue more important than the Great Commission of our Lord. The love of money is the root of all evil, and so many preachers will not go into a certain community unless they are guaranteed a certain amount of money. Many people have been sickened in this way, so they reject God's message. If we carry out God's requirements in preaching the gospel, He will take care of all of our needs (Phil. 4:19). If the Holy Spirit is permitted to distribute God's servants throughout the needy fields of the world, there will be no congestion of preachers in certain sections. The Holy Spirit will certainly not send an over supply of preachers to California and Florida in the winter while other fields are neglected. The most important thing in the gospel testimony is for the preacher and the local church members to live godly, true, Christian lives, to live within their means, to pay their bills as they go along; to maintain a home life that will be a recommendation of the wonderful gospel of the grace of God.

Certainly as we review the situation of the world today with the approaching world war, with the moral breakdown of our youth, crime on the increase, what a responsibility rests upon the Church to be true light bearers in this dark world of sin by preaching and living the gospel. God grant that we may each one dedicate our life anew to our God-given task. May we remember that the body of Christ has not been exempt from the major program of the Great Commission.

Luther was once found at a moment of peril and fear, when he had need to grasp unseen strength, sitting in an abstracted mood tracing on the table with his finger the words, "Vivit! vivit!" ("He lives! He lives!") It is our hope for ourselves, and for His truth, and for mankind. Men come and go; leaders, teachers, thinkers speak and work for a season, and then fall silent and impotent. He abides. They die, but He lives. They are lights kindled, and therefore, sooner or later quenched; but He is the true light from which they draw all their brightness, and He shines for ever more.—Alexander MacLaren.

I read your magazine regularly and enjoy it a great deal. In it I find many helpful things as I press on in my ministry here.—M. E. pastor.

The God in Whom We Trust

By REV. HAROLD S. LAIRD, D.D., Wilmington, Del.

An Address at the Founder's Week Conference

I WANT to speak to you on the God in whom we trust, His power, or perhaps a better word, His ability. If I could find but one verse in all the Word of God that clearly reveals that truth, I would turn to Jeremiah 32:17: "Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee."

I have always found a real blessing in that verse for my own soul, but I came to find a still richer blessing when I discovered that it was Jeremiah's direct answer to a question put by God to him in this same chapter. In verse 27 we find God speaking to Jeremiah, His servant, and asking him a question, "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" And then I became the more interested when I realized that Jeremiah's answer to God's question comes before the question is asked, which is as though the prophet anticipates God's question.

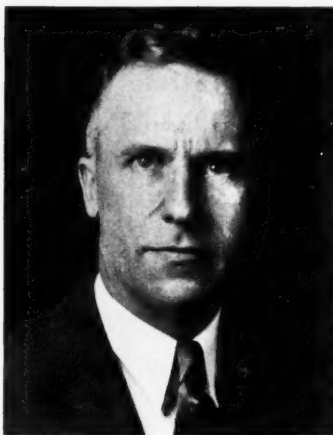
Our Vision Greater Than Jeremiah's

As I study this picture of the prophet's vision of God's power, I am tremendously impressed with the vision that Jeremiah must have had of heaven in the world in which he lived. All the world Jeremiah knew anything about was Palestine and the adjacent countries, and the only heaven he knew anything about were the few stars that could be counted and seen with the naked eye. When I think of that, I say to myself, "How much greater my vision ought to be of the power of God, because I live in a much greater world than Jeremiah lived in."

It has been my privilege four or five times to cross these United States, and I confess that every time I cross them I am the more impressed with the vastness of our great land. Yet my friends who have had the privilege of traveling across the Atlantic and Pacific, and journeying through parts of Asia and Africa, tell me that this land of ours is but a small part of a very, very great world. All the stars I can see with my naked eye on a clear night are larger than the world upon which I stand. If we should represent our earth by a kernel of wheat, it would take a vast heap of four bushels to make a comparative object the size of the sun. And yet there are one hundred billion other suns like ours forming the center of a great universe. Only a few weeks ago another star was discovered, which is three thousand times the diameter of our sun. When we meet that, my friend, my mental apparatus breaks down, and remembering the words of the prophet, "Ah, Lord God! behold, thou hast made the heavens and the earth by thy great power and stretched out arm," I can say with him, "There is nothing too hard for thee."

The Sin of Anxiety

I wonder whether anybody here is saying, "Oh, yes, but this He cannot do! My tem-



Rev. Harold S. Laird, D.D.

poral need is too great for Him." I do not mean to say there is anyone here who would dare to stand here and say that, but, by their actions and at least by their reasoning, they are saying, "Yes, my temporal need is too great for God." Maybe you have been taking an anxious thought as to what you shall eat, or as to wherewithal you shall be clothed, or about the house in which you live, and my message to you today is, that when you do that, you sin against Him.

A dear fellow whom I met one day in a barber shop said to me, "Do you think that the Almighty God is interested in the house in which I live?"

"Well," I said, "I do not know if He is interested in the house in which you live, but I do know He is interested in the house in which I live, because I am a child of His. Like as a Father is the Lord, and I cannot see the day when any of my boys move from under my roof and I will not be interested in the house in which they live."

He is interested and, blessed be His name, He is able.

How the Bible Helps Us See It

Perhaps someone comes to me and says, "I cannot see it." If you fail to see it, perhaps there is sin in your life. You have lost your vision of Him. When we worry we magnify our trouble and minimize His power. Or perhaps it is because you have ceased to look into His Word, because Paul, the apostle, writes, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope" (Rom. 15:4). I actually find some people saying, "I do not read the Old Testament because it does not mean anything to me." The Old Testament in these past two years has meant equally as much to me, if not more, than the marvelous messages of the New Testament.

When God led Moses and over two million Israelites for forty years through the

wilderness, He is telling me that He will provide for me. How I praise His name that I can stand before you and say He has made marvelous provision for me in the last two years, when it looked as though the whole bottom was falling out of my life; but it did not fall. And I think that *steadily* we need to read the story when we look for the end, and it seems calamity is coming upon us. We need to look into the Old Testament, and read the historic record of Shadrach, Meshach, and Abednego. Remember what they said—"Our God whom we serve is able to deliver."

I am wondering if there are those saying, "It is not my material need, but my spiritual need, that seems too great for Him." Perhaps sin is too great. You need to turn to the Word, and read, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Now certainly if God is able to save any man unto the uttermost, He is able to save any man *from* the uttermost.

What God Did for Anthony Zeoli

Some of you may have heard me speak before of Anthony Zeoli. He is a splendid fellow to know. I remember, soon after his conversion, I was telling his story in Huntingdon, Pa., for an illustration in my address of the power of the gospel to save. After the service a man came to me and said, "You will be interested to know that I knew Zeoli. I was employed in the Huntingdon Reform School at the time he was incarcerated there. That is the most interesting thing in view of what you have said about him. I can say that in my twenty-five years of experience in prison work, Anthony was the vilest, wickedest man I ever saw. At times, he seemed demon-possessed, and threatened to kill anybody who attempted to open the cell door to feed him." Then he was saved.

Recently I went to speak to a young people's conference. Upon my arrival, I said to the man who met me at the station, "Who is speaking at the convention?"

He said, "Zeoli is to be the speaker tomorrow."

I said, "Anthony Zeoli? I know that Zeoli."

He replied, "You are going to sleep with him tonight."

Before I dropped off to sleep that night, I thought of the power of God that could take the life of a man who was utterly wicked, would not let people feed him, and make a saint out of him; that we could go to bed in the same room in perfect safety.

The other night I was speaking in one of the churches in Philadelphia. An elderly man came up to me after the service and said, "You do not know me. I am the spiritual father of Anthony Zeoli. I am prouder of that than anything else in the world."

I looked at him and said, "What do you mean?"

He said, "Well, when he was saved, there

were no friends he could go to. My wife and I were led of the Spirit to open our home to him, and I gave him his first instruction in the Word of God."

I said, "Where is he now?"

"He is in the Church of the Open Door, Los Angeles, Calif., where for eight weeks he has been having evangelistic services, with the place jammed to the doors every night, and people getting saved constantly."

Listen, the God that could save Zeoli and lift him out of the depths unto those heights, is a God who is able for your spiritual need.

God's Power for the Defeated Christian

Somebody here today says, "But it isn't the sin of the past; it is the sin of the present with me. I am a defeated Christian. This thing that has gripped my heart is too great for Him."

No, it isn't! God says, "Now unto him that is able to keep you from falling." I remember when that first dawned upon my own mind. It was at my first visit to the Keswick Victorious Life Conference. I had not been persuaded that the victorious life was possible, and the reason I did not want to be persuaded was because I had sin in my life that had me down. I had not come to the place where I was able to let Him who is able both to make me to will and to do of His good pleasure. In going to that place, I learned of people once down in sin—drunkards, dope fiends, human beings who had gone as low as human beings could go—and heard them give their testimonies of how God victoriously became their all in all. If God can do it for a drunkard, He can do it for me. There is no sin in my life God cannot break if I let Him.

Perhaps there are those here who long to live a life for the glory of God—of service, prayer and giving, but you say, "There is nothing I can do." The greatest verse in all the Bible for you is, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (II Cor. 9:8). Not able?

God Able to Save Loved Ones

But, then, somebody says, "My need is neither temporal nor spiritual, but the need of my loved ones. I have a husband who is out of Christ, and he is so hard. I have children who have never come to the Lord, and they have gone so far away from Him." Listen, friends, He says, "I am the Lord, the God of all flesh: is there anything too hard for me?"

God is able. I believe this. I believe the word of the Lord Jesus Christ, "No man can come to me, except the Father which hath sent me, draw him" (John 6:44). I am so glad it is not my job to draw men. It is my business to be simple, clear, earnest, absolutely true to the Word of God, and absolutely yield-

ed in my own life, in the center of God's will, and it is for God to draw; and beloved, He is able to draw and He will draw men.

I had the privilege of leading a woman and her daughter to the Lord Jesus Christ. They arranged to come to the church, and later she said, "I am so sorry my husband was not here tonight. He is so hard, an agnostic, and does not know whether there is a God or not." I offered to go to see him.

"Oh," she said, "it would not do any good. Scores of people have talked with him."

"Well," I said, "tonight, for the first time,

you are on praying ground. God will hear you tonight. Let us put him in God's hands, and let God deal with him. You are taking your stand."

Some wives pity the fact that their husbands are not in the church, and they themselves have not gone the limit with God. She went the limit. A little time after that, her husband called me on the phone, and said, "May I come to see you?"

I knew that the only thing that man wanted to see me about was his soul. I remember, as we sat down, his first question, "What do you do with the virgin birth?"

"Oh," I said, "I do with that what I do with every other miracle in God's Word."

I turned to Jeremiah 32:27, put the Bible on his lap, and quoted, "Behold, I am the Lord, the God of all flesh: is there anything too hard for me?" Mr. —, God is speaking to you. What is your answer?"

And as he looked up at me, he said, "Mr. Laird, if He is God, there is nothing too hard for Him."

Now here in this conference let us come to the conviction that He is God, and all our difficulties will simply fly away, and we shall know the joy, peace, and blessing He gives, and we shall be prosperous in our labors for Him. May God bless us, and help us to keep our eyes upon Him.

UNPAID BILL SAVES LIVES

After many months of worry, a despondent mother could see no other way out, so she closed all windows and doors, took her children in a room with her, and turned on the gas jets. "Better let them die this way than starve," the distracted woman thought. The gas filled the room and was doing its deadly work when someone knocked loudly on the door. He knocked again and again and finally after receiving no answer, he muttered, "I told her I'd have to shut it off if she didn't pay this week." So the gas man went down and turned off the gas!

A coincidence? No, God's hand moving again in a mysterious way. The day before she had tried to take her life the woman had heard hymns being sung over the radio but when the message was given she turned it off. The day following she again heard the same program, but this time she listened to the message, was convicted of her sins and fell on her knees before Jesus!

After receiving the joy of salvation, the changed woman prayed that her husband might find Christ.

During the Founder's Week Conference, the man was wandering around near Moody Church, and seeing the crowd, went in. When the message was half finished he got up to leave but a Moody student saw him and stopped him before he reached the door. Something seemed to tell the student that here was a man who needed Jesus. He dealt with him, and the husband was saved!—*Student News.*

Dorcas

By ROMA TERRY DENNY, Washington, D. C.

"Touch her gently, gently lift her,
Mix the aloe with thy sighs.
Lovingly anoint and clothe her,
Bind her hair and close her eyes.
Dorcas nevermore will waken,
Dorcas, friend of all, doth sleep,
Sleeps the holy sleep of ages
Rest thee from these rites and weep.

"Lift her, bring her, friends of Dorcas,
To the quiet topmost room.
There now, rest her still and lovely,
Spread the veil from her own loom.
See those fine threads interwoven,
Making tall wheat nod and play.
Watch beside her, friends of Dorcas,
I must hasten to away.
Willful tears, they burn and blind me,
And my breaking heart I'd hide,
For behold the works of Dorcas,
Here and there, on every side.

"Wakest thou me from my slumber?
With rough touch and labored breath?
Careful. Dost thou know that Dorcas
Resteth near in sleep of death!
Does thou speak not, why thy trembling,
Wherefore doth thy bosom heave?
Hast thou tidings? Tell me quickly,
Doth the funeral cortege leave?

"Sayest from Lydda came forth Peter
And raised Dorcas from the bier!
Thou does jest . . . or wouldst comfort?
Harken . . . harken . . . footsteps near,
And a voice, the voice of Dorcas,
Falleth on my doubtful ear
I am dreaming, let me dream on.
Let me sleep and dream I hear.

"Dorcas, touch me, if I'm waking;
Let me lean against thine heart.
If I'm sleeping, let me sleep on
Even in death; I would not part.

"Thou, thou livest! Dorcas living?
Peter prayed and took thy hand?
Tell me slowly of this marvel,
Slowly, I must understand.

"Joy is mine, but do not wonder
At my tears and hanging head.
Long I spurned thy faith, O Dorcas;
I believe now what thou'st said.
Take me to this One called Jesus.
I would serve this God of thine.
Great as in thy life, O Dorcas,
Power of God shall work in mine."

Israel's "Appointed" Homeland Versus Anglo-Israel's

By REV. W. F. ROADHOUSE, Toronto, Ont., Canada

WHERE are the ten tribes of Israel? What became of these people when the northern kingdom fell? We read that "the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes" (II Kings 17:6). Did they still regard Palestine as their homeland and later return, or were they later to become, as some claim, the progenitors of the British people?

The Scriptures make clear that there were members of *at least ten tribes* in the territory of the southern kingdom after the captivity of the northern kingdom. They are mentioned by name. The concordance will prove this to one who searches it out. They responded from the north, answering Hezekiah's call and also Josiah's reforms. Here they are: Asher, Manasseh, Zebulun, Ephraim, Issachar, Levi, Simeon, Naphtali, Judah, Benjamin—these "came from *all* Israel." They were then in Judea (see II Chron. 30 and 34).

After the return of Judah from exile in Ezra's day, not only are the tribes of Judah and Benjamin cited, but the following very expressions describe the complete tribal-personnel of Palestine's residents: "All Israel" (five times), "the people of Israel," "the fathers of Israel," "the children of Israel," "all Israel in their cities"! Is that complete? Moreover, the number "twelve" was kept in their "sin offering" for "all Israel."

Nor do the divine titles used signify fewer than the twelve tribes: "The God of Israel," "the Lord God of Israel," "the altar of the God of Israel."

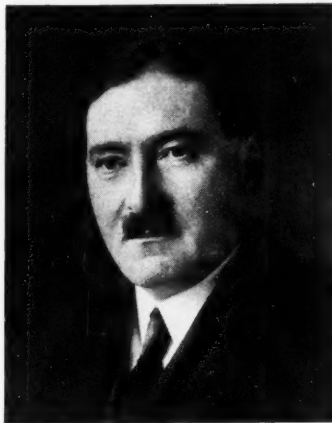
Did Christ Include Israel?

Entirely absent from the Saviour's mind was even the shade of a probability that another land would be Israel's than that which Jehovah had promised to the patriarchs. And *He knew!* When sending forth the preachers of "the kingdom of God" message, our Lord specifically restricted them geographically and racially.

(1) "Go ye not into the way of the Gentiles." That kept them from the roving, or the stationary, "ten tribes" over in old Babylon's neighborhood. Specifically and undeniably they must not go there.

(2) "And into any cities of the Samaritans enter ye not." Thus He put another "must" across their possible pathway. No Samaritans came within the geographical scope of these evangelists.

(3) What was the boundary of their ministry? Did He make it plain? Is it plain to us? "But go rather to the lost sheep of the house of Israel." And these, as any Bible student knows, were within the bounds of Palestine, excluding Samaria. Here, the Lord Jesus said, the spiritually "lost" were to be given the opportunity to repent (did He not so command?), to be baptized, and to enter



Rev. W. F. Roadhouse

into the blessings of "the kingdom of God." The records in the Gospels are so plain that any can understand. Such was His idea of "the Lord's land," not some hazy, far away conception raised by the conjuncture of fancy and alien to both Old and New Testaments. Emphatically be it said that He, the All-knowing One, saw the entirety of Israel's representativeness here within the bounds of this small area. Here these "sent ones" (apostles) of His would minister to "the house of Israel." Surely this is plain. Let us be satisfied with Jesus' simple, plain pronouncement in the matter (see Matt. 8:10; 10:23; 15:24; Luke 7:9; John 3:10).

Israelites at Pentecost

In the picture given in Acts 2, the Pentecostal multitude came together from all over the East, as the geographical diversity of names reveals, from Rome on the west to the then distant northeast, and southward into Arabia, and again west to Libya and Cyrene. Yet they all came to be at their heart's home, Jerusalem; and Peter addressed them from near and far as, "Ye men of Israel." The holy land was to them their God-promised land, never to be lost to them; their rights were perpetual. Nevertheless, one day this city over which, and for which, the Saviour wept, was to be razed to the ground. Some four decades later, in A.D. 70, the Roman armies came; and its people began the long trek that has made them "the people of the weary feet." But did they lose the divinely-given title to the land, Abraham's land? How can we believe that God revoked His sure Word, His inviolable promise? No, even though under the displeasure of God, and though false claims may arise, the title deeds to Israel's inheritance will hold good. Read Jeremiah 32 and 33, and Revelation 5, and get the long-range prophetic vision.

Why Israel Is Now an Outcast
The prophetic Scriptures are transparently

clear that the biblical Israel today is out of their God-given land, and His curse is upon them. Unlike British-Israel, God's Word does not hop over the curses and claim (if they can) only His millennial blessings, blessings than can be given only when millennial conditions obtain. Note the curses, as Jesus prophesied, "Your house is left unto you desolate"; and that desolation persists until this day, and will persist until they cry at their national conversion, "Blessed is he that cometh in the name of the Lord" (Matt. 23:38, 39; Zech. 12:10; 13:1). Now see that

(1) Israel and Judah, both of them, are "outcast" now; the Word of God says so, whatever confused teachers today assert to the contrary. Jehovah says, "I will cause them to return unto the land of their fathers," and the context proves that the awful "time of Jacob's trouble" is in view, "in the latter days." The nations are calling them an outcast, saying, "This is Zion, whom no man seeketh," the present-day ever-despised Jew. Read Jeremiah 30 carefully. Only the second advent conditions will fit the picture. Both Judah and Israel are outcasts now. Does British-Israel claim the *curse* of the true Israel today?

(2) This passage also declares God's Israel to be "scattered" rather than in their homeland, the former ever being His mark of alienation concerning them. "For lo, I will command, and I will sift (toss) the house of Israel among all nations" (Amos 9:9). "And I scattered them (Israel) among the heathen" (Ezek. 36:19). Isaiah 11:10-12 reveals "the outcasts of Israel" as the objects of Jehovah's pity, who "shall set his hand the second time to restore" His scattered people who remain after the Tribulation agonies, "from the four corners of the earth." Britons have a homeland now. In view of the above, how can they be Israel?

(3) Like a host caught in a sandstorm in the desert, who suffocate, fall, smother, perish in the overwhelming cloud of sand, and whose remains lie there bleached white, "a valley of dry bones," so Jehovah says, "Son of man, these bones are the whole house of Israel" (Ezek. 37:1-14). Is this British-Israel today?!! What a libel upon that empire! Does any *thinking* man believe it? Of the Bible-Israel it is too sadly true today. They say, "Our bones are dried, and *our hope is lost*." Spiritually lifeless, impotent, ununited, scattered, with a dead hope, thus has unrepentant Israel been, with no national homeland. This too is the judgment of God, their own prophets being witness.*

Unified Israel Will Return to Its Homeland

Abundant testimony to this fact is given by scores of Scriptures. We employ but three. Isaiah 11 and 12 treat both advents, merging

*For a more complete discussion of these curses see the author's *Incredibility and Confusion of British-Israel*.

Dogwood in Atlanta!

(Cover Picture)

By WILL H. HOUGHTON, Chicago, Ill.

THAT is what April means to the Druid Hills district and some other suburban sections of this alluring city. Atlanta is the city unexplainable. Most cities have an evident reason for their existence and growth—a seaport or a lake frontage, or perhaps a navigable river. Or it may be that rich geological deposits make a city necessary—coal, oil, or other products.

Atlanta has none of these, but it there stands, a great and beautiful city. Perhaps its spirit explains its growth. Loyalty and friendship, properly mixed with enthusiasm and determination, seem to be the Atlanta formula. It is the distributing center for the

South, with many branch factories and other manufacturing units.

Its location makes it a splendid "gate" city, as many national industrial leaders have discovered. Its homes are beautiful; its hotels comfortable; its climate equable. The city is well equipped with schools—elementary and advanced—all the way to colleges and the renowned "Georgia Tech." Its churches are well attended, friendly, and for the most part, sound in the faith. Though northern born, we look back with fond memories to four happy years of life and labor and love in Atlanta.

them, as is so frequently done in the Word. The character of the King is here, His reign in power and righteousness, then the method of the joining, uniting, happy return the "second time" of God's ancient people to their fatherland. "The outcasts of Israel" and "the dispersed of Judah" will jointly come. "And in that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me . . . Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Where is this British-Israel's other land which has been hazily conjured in their minds?

Jeremiah 30, the great prophecy dealing with Israel's return, says, "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." The context (always to be studied) shows the marks of the second advent's tribulation experiences (Jer. 30, 31, 32). No other "appointed" place is conceived of. It is God's land promised to Abraham forever.

Ezekiel's Vision of United Israel

In those two glorious chapters in Ezekiel (36, 37), over and over again, in plain statement and in symbolic transaction, the prophet tells us of God's ancient people returning to their ancient homeland, Palestine. Out among the Gentile nations they are found today, profaning His Holy name (are these British-Israel?). And to "sanctify" His name, to utterly prove the verity of every prophetic utterance in His Holy Word, He will fulfill His multiplied promises of their return to His favor. "For I will take you from among the nations (including Britain and the U.S.A.) . . . and will bring you into your own land," not some other appointed place!

How emphatic this is, Ezekiel 36:1-15 shows in astonishing vividness. For it contains a message to (these are the phrases) the mountains of Israel, the rivers, the valleys, the desolate wastes, the cities that are forsaken, my land, the land of Israel, old estates—"they shall possess thee, and thou shalt be their inheritance." So speaks our God, and all this is not disregarded of context (of which British-Israel is constantly

guilty). The context is altogether dealing with Israel's regeneration, "a new heart . . . my spirit . . . walk in my statutes . . . ye shall be my people." The human side is, "I will yet for this be inquired of by the house of Israel, to do it for them."

Ezekiel 37:1-14 shows, in its blessed aspect, the vivification of Israel by His divine "breathing upon" these hopeless bones. Unifying first (now going on), then the Holy Spirit's quickening into newness of life. "And shall put my spirit in you, and ye shall live, and I shall place you in your own land." Jehovah performs this.

Ezekiel 37:15-28 but amplifies the truths and predictions of 36:1-38 and 37:1-14, precisely the same, with a few further details. The whole two chapters are one piece.

- (1) The time is the same, when Jehovah shepherds to their fold His wandering sheep.
- (2) The wherefrom of it is "the children of Israel among the heathen" (Gentile nations, including Great Britain and U.S.A.).
- (3) The method of teaching this is by symbolic act, their reuniting being set forth by joining two sticks.

A Summary of the Facts

(a) When the symbolic act is finished we arrive at (v. 21) the fact of there being but one Israel, just as "the valley of dry bones" passage shows "the whole house of Israel" (v. 11). There is no variation from this fact throughout chapter 36, and this refers to the fast-approaching "time of the end."

(b) Next, the prophet points to the historical "break" as between the southern two tribes, "of Judah" adding Benjamin; and the northern ten tribes, "of Ephraim." This was way back in history immediately following Solomon's death.

(c) The clear symbol prophesies the healing of this long-unhealed breach. Of course, all tribal and genealogical records have long since disappeared, as the scholarly saint and Christian Jew, David Baron, has shown—only the omniscient One can differentiate, unify and heal this severance.

(d) Jehovah "will gather them . . . and bring them into their own land." This assurance is repeated.

(e) "Neither shall they defile themselves any more . . . I will cleanse them."

(f) "So shall they be my people, and I will be their God."

(g) "And they shall dwell in the land . . . wherein your fathers have dwelt . . . and their children, and their children's children."

(h) All the foregoing is "forever."

(i) "Moreover, I will make a covenant of peace with them (contrast Antichrist's broken covenant just before, Dan. 9:27). It shall be an everlasting covenant."

The Rule of the Antitypical "David"

In Psalm 89 which is a direct confirmation and exposition of the II Samuel 7 covenant, the historical David is cited: "I have found David my servant; with my holy oil have I anointed him" (v. 20). But in verse 27 the Greater Son of old David is referred to: "I will make him my firstborn higher than the kings of the earth." No sinning human can be this. Our New Testament interprets this for us. "David . . . being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins he would set one upon his throne; he foreseeing this spake of the resurrection of Christ" (Acts 2:29-31, R.V.). Thus our Lord Jesus Christ is the firstborn to be the "beginning of the (new) creation of God," and as such will be "higher than the kings of the earth," ruling under the Davidic covenant as King of kings and Lord of lords. "The kings of Tarshish and of the isles shall bring presents . . . Yea, all kings shall fall down before him." "And the kings of the earth do bring their glory and honor into it (the coming city of God) . . . And they shall bring the glory and honor of the nations into it" (Ps. 72; Rev. 21).

Beloved, beware how you give Christ's glory to another. In this connection you are not playing with earthly royalties (and this writer is loyal, do not mistake that), but with eternal royalty, even with our glorious coming Lord and King.

This not very distant fact of Christ's exaltation interprets the Ezekiel 37:21-28 reference to Jehovah's "servant David." David had two anointings, the first by Jehovah through Samuel (I Sam. 16:1, 3, 13). This was the divine act, his investiture, if you like. The other anointing (II Samuel 2:4-7) was by the people's choice. What about the Lord Jesus as the antitype? Hosea 3:4, 5 shows (refuting British-Israel) that "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim [i. e., minus the marks of royalty and of priesthood, all of which the British empire possesses]: afterward shall the children of Israel return, seek the Lord their God, and David their king; and shall fear the Lord and his goodness [when?] in the latter days."

In virtue of this seeking and returning to God and their long-rejected but now repentantly received and hailed Messiah, Jesus, He becomes their "Prince." He is "the Prince of life," their and our Firstborn One and Head of the Church of the firstborn ones (Acts 3:15; Heb. 12:22-24). On the other hand, as to Greater David's universal Kingship, "the Ancient of days" will see to that; with royal glory and dominion (Dan. 7:13, 14) will He be invested. No human ruler, however noble, worthy and beneficent, steps into these divine prerogatives. To the mighty Victor of Calvary they belong, and to Him alone (Rev. 5).

The Three Frogs of the Apocalypse

By REV. WILLIAM E. BIEDERWOLF, D.D., Palm Beach, Fla.

I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty . . . And he gathered them together into a place called in the Hebrew tongue, Armageddon.—Revelation 16:13, 14, 16

THE Dragon is the Devil; the Beast is the "willful king," the "little horn" of Daniel 7, who will be the head of the then existing empire; and the False Prophet is the Antichrist, the second Beast of chapter 13, who comes up out of the earth, an accomplice of the first Beast, and serving him much as a prime minister would serve his king. But what are the "unclean spirits like frogs"? All sorts of interpretations have been given, too numerous to mention.

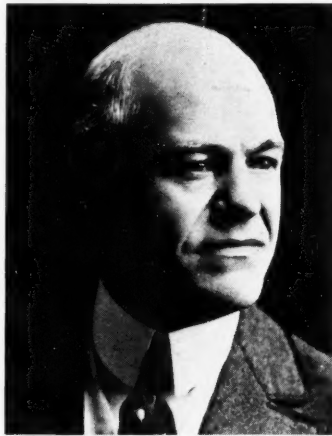
However, these times have been called the "world's Saturday night." It is in the nighttime, you know, when the frogs do their croaking. Above the noise of a multitude of croaking demons in the world's deepening night, we hear three which, in the light of prophecy, are not without unusual significance. We refer to atheism, modernism, and communism. If we had to identify them more closely, we should associate atheism with the Dragon, modernism with the False Prophet or the Antichrist, and communism with the Beast, who, it would seem, for a short while at least, is to be in the place of power.

What about Atheism?

The Dragon of the Apocalypse is none other than the once shining angel known as Lucifer, "son of the morning," who because of his attempt to wrest the scepter of the universe from the hand of God, became the Devil, called also among his more than thirty other titles, by the name of Satan. The Dragon's hatred of God has never let up and it never will, and he is seemingly busier today than ever before, trying to rid the world of the knowledge of God. If he can make atheists out of us all, it will be sweet revenge for him, and make easy access to the throne upon which his wicked heart is set.

This "unclean frog" has in recent years so spread its pernicious influence throughout the world that there is really serious cause for alarm. In Russia alone, in what has been truly called a "nightmare of civilization," there are twenty-five million young people between the ages of fifteen and twenty-five, who have never known anything but atheism. Atheistic instruction is compulsory for all children, and the heaviest penalties are prescribed for any teacher or parent bold enough to kindle even a spark of belief in God in the heart of a child.

Among the blasphemous cartoons, circulating everywhere in that godless land, is one depicting a Russian workman, sleeves rolled up and a huge sledge in his hand, starting up a ladder into the sky, and underneath are printed these words,



Rev. William E. Biederwolf, D.D.

"I have already smashed our earthly thrones; I am going up now to shatter the throne of God."

How strikingly this brings to our minds the words of Zinovieff who, with Devil-inspired boastfulness, said,

"We will grapple with the Lord God in due season. We will vanish Him in His highest heaven and wherever He seeks refuge; and we shall subdue Him forever."

Well, perhaps they don't know it, but as another has said, "God has promised to accommodate them by coming down for the grapple"—at Armageddon!

Just how completely the provisions of Russia's second anti-God "Five Year Plan" have been realized I do not know, but very largely so, I am informed. The decree signed by Josef Stalin, dictator over one-sixth of all the land in the world, ran like this:

"On May 1, 1937, there must not remain on the territory of the U.S.S.R. a single house of prayer to God, and the very conception, God, will be banished from the boundaries of the Soviet Union."

In other words, God must get out of Russia. And God, of course, will go—to Armageddon!

Atheism in America

And in America the Dragon has by no means been idle. Atheism operates under the direction of an organization known as the Four A's, the American Association for the Advancement of Atheism, inaugurated and incorporated under the laws of the state of New York. The ambition and the avowed purpose of this association is to organize the atheists of the land and capture this continent for their pernicious doctrine.

It has been charged that there is a surprisingly large number of atheistic professors occupying chairs in our institutions of learning. A poll of these institutions would doubtless reveal this charge to be true. When the question of belief in a personal God was put to the students of a goodly number of our larger universities, almost one-third of them, by their own testimony, denied the existence of any such Being. Because no man by searching, by mental process alone, can find out God, these professors are imbibing the teaching of the A.A.A.A., and imparting them to the students in the lecture room.

I wish I had time to tell you the story of Bennett Hoffman. His professor gave him three books to read, by Spinoza, Schopenhauer, and Nietzsche. For fourteen years young Hoffman had lived a wild life without God, without the Bible, and without any faith. He said,

"When I read those books it was just like the boys overseas who went 'over the top' and first ran into poison gas. They did not know what it was. They had no gas masks, and when the poison was inhaled, it began to burn them up and they died horrible deaths. I was like that. I sucked in the poison gas of atheism, rationalism, and higher criticism. I had no gas mask."

Thank God, there are some schools in the land where no such protection is needed, but if we continue to permit belief in God to be torn out of the hearts of the children and youth, as we have been doing during the generation just passed, we shall some day reap the horrible harvest of our folly. In the meantime, the Dragon knows that if he can make the nations of the world atheistic, one highway will have been opened along which he can gather them for the great battle against Almighty God which he is determined yet to wage. But it will be the Battle of Armageddon, from which neither man nor devil will ever return.

The Demon of Modernism

This leads me to the second of these "unclean spirits like frogs," which the writer of the text tells us are spirits of demons, the one coming doubtless out of the mouth of the False Prophet, the Antichrist. I refer to the demon of modernism.

What are these so-called modernists but antichrists? "Even now," says John in his first epistle, "are there many antichrists." The Antichrist of the text is but the embodiment in a single personality of the entire antichristian movement that is with us today, and has been ever since the incarnate Son of God claimed for Himself that He was

the Christ. This movement arose within the Church. "They went out from us," says John, "but they were not of us." These antichrists who are in the Church today ought to go out; and if they will not go out, they ought to be helped out.

Think of supposedly evangelical pulpits and professional chairs giving forth utterances like these:

"The tendency to deity Jesus is more heathen than Christian."

"Science has shattered the dogma of an infallible Bible into a thousand pieces."

"To insist that without the shedding of blood there is no remission of sin, is both foolish and futile."

"Jesus never taught, and never authorized anyone else to teach in His name, that He suffered in our stead and bore the penalty of our sins."

"In the New Testament there are concepts which the modern world finds it impossible to understand, much less to believe."

An Enemy on the Inside

"If the foundations be destroyed, what can the righteous do?" (Ps. 11:3). If the infallibility of the Bible be taken away, and all its fundamental beliefs that make Christianity what it is, be undermined, pray tell me what have you left but infidelity of the most malignant type? If you take a glass of pure water and with malicious hand put into it a few drops of poison, what use to assure us that we shall be all the better for drinking it? And yet this is exactly what modernism is doing.

The older infidelity had consistency enough and honesty enough to stay on the outside of the Church and tear the Bible to pieces, but this later type of infidelity wants to stay on the inside of the Church, where there is respectability, and prestige, and financial remuneration, and so enjoy the fruit of the tree they are seeking all the while to destroy.

The alarming extent to which our churches, religious literature houses, theological seminaries, and our universities are filled with these antichristian purveyors of faith-annihilating poison, is all too little known by the general public. Is it any wonder that our younger generation and people in general are having their minds inoculated with the deadly virus of doubt and unbelief?

All this is the work of Antichrist, however else you may be inclined to interpret the "unclean spirit like a frog" that came from the mouth of the False Prophet. And when once "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed" (Ps. 2:2), the tramp of hell's invading host will be heard on the road to Armageddon.

The Red Shadow of Communism

There is space only for the briefest mention of the third "unclean spirit" that came from the mouth of the Beast—communism.

Communism, in its origin, objectives, and methods of advance, is one of the most, if not the most, diabolical movements in all the history of the world, and every part of the world has, at one time

or another, come under the red shadow of its pernicious power and influence. That world dictatorship, wrought out through world revolution, is its ultimate objective, no one can doubt for a moment who has read the least smattering of its voluminous literature.

Communism shakes its fist in the face of God, and, to use its own language, proposes "to build a world on the proposition that there is no God and no need of religion." It proposes to abolish private property. Capitalism must go, and if you want to know by what means, let M. Olgin, Russian-born editor of the *Morning Freiheit*, a rabid communistic journal, tell you. He says:

"We communists say that there is only one way to abolish the capitalistic state, and that is to smash it by force."

Call the roll of the nations of the world and let them tell for themselves of the unrest and the misery, the violence and the wreckage, the bloodshed and the death they have endured at the red hands of this triple-headed human monstrosity that has crept upon it out of the black pit of the underworld. I say triple-headed, for socialism, fascism and communism in the last analysis are pretty much one and the same.

Most certainly this is all in keeping with and in preparation for what we read in Revelation is to be true in the days of the Beast, from whose mouth this third frog-like spirit went forth. For we read of him that "he opened his mouth in blasphemy against God," that "it was given unto him to make war with the saints," and that he caused all, the rich and the poor alike, "to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark" (Rev. 13:6, 7, 16). And thus the third "unclean spirit like a frog" prepares his highway along which the nations are to march to Armageddon, to "the battle of that great day of God Almighty."

And Then What?

Just before the giant dirigible, *Akron*, fell into the sea and carried with it nearly a hundred human souls, the captain's voice rang out, "Stand by to crash!" Thus we are told it is to be in that great day when

the nations of the world are gathered together against the Lord and His anointed, and the thunderbolts of the God of heaven shall hurl them down to their everlasting destruction. For suddenly the heavens shall open above an astonished godless world, and the "King of kings and Lord of lords . . . clothed with a vesture dipped in blood" (Rev. 19:16, 13), shall ride forth, and the God-defying and Christ-hating nations of the earth, under the banner of the Dragon's incarnated Beast, shall bite the dust, to pit their puny hands against the God of heaven no more forever. For when the rider on the "white horse" comes, He "shall break in pieces the oppressor . . . and his enemies shall lick the dust" (Ps. 72:4, 9).

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; . . . and the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations . . . And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. . . . And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse; . . . and all the fowls were filled with their flesh" (Rev. 19:11, 14-16, 19-21).

Will It Be Hope or Horror?

"Stand by to crash!" As truly as this book is the Word of God, that determined hour will come. So let the Christless, unbelieving world take heed while "the accepted time," the day of opportunity, "the day of salvation" is still here.

But the child of God knows, whether in this life or the next, that he is safe. For when the curtain goes down upon the "battle of that great day of God Almighty," and the dust of man's glory shall have gone with the wind, he knows that the God of heaven shall set up a kingdom to which every child of faith is an heir, and of whose glory and peace there shall be no end.

My unbelieving friend, how is it with you? What will you do in that day when "he that sitteth in the heavens shall laugh," though "the heathen rage, and the people imagine a vain thing" as they gather themselves together "against the Lord, and against his anointed" (Ps. 2:1, 2, 4)?

Paul said, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him (my soul) against that day" (II Tim. 1:12). "I know whom I have believed." It is not so much, my brother, *what* you believe, as it is *whom* you believe that is really important. For if *what* you believe does not come from knowing Him whom to know aright is life eternal, it will be of no value in the time when you need it most.

Love carries no yard stick.—
D. L. Moody.

The Easter Faith in Perspective

By REV. EDGAR PUNTENNEY SMITH, Forest, Ohio

All men were dead through poison of their sin,
Which sings of harmless joy, of wealth called real,
Of flaming vice that claims sweet virtue's seal
Of worth to house of flesh and man within.
So down the ages men have ever been
Attracted by sin's siren-like appeal;
And, yielding, soon were broken on its wheel
And mocked by shades of good they hoped to win.

But this our faith: Christ died sin's power to break,
Lay tombed till dawned that glad first Easter day,
Then rose, . . . ascended, thus a road to make
From sin's foul bonds to freedom's sceptered sway;
From fires unending, lit by Satan's brand,
To pleasures evermore at God's right hand.

The Four Sonships of Christ

By REV. HERBERT W. BIEBER, D.D., Bala-Cynwyd, Pa.

An Address at the Founder's Week Conference

IN Isaiah 9:6 we are told, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder." The sovereignty of this world is to become the sovereignty of the Lord Jesus Christ, and He shall reign forever and ever.

I regard this Book as revealed truth; and if you were to ask me what the world needs next to revealed truth, I would like to tell you what it does not have but what it needs, is good government. But it will have it after a while. You people in the pews tell us preachers to stick to our last and preach the gospel, but you know we cannot go very far in the Book before we study about government. He who once died to save men, will come again to rule over men. We shall not have good government until He does come.

In Luke 15 you have three wonderful parables—the lost sheep, the lost coin, and two bad boys. Of course, I believe the parables. They are window panes, panes of glass to look through to see the heart of God. When He finds the lost sheep He lays it on His shoulders. But here it says, "The government shall be upon his shoulder." One shoulder to govern the universe, but two shoulders to bring back a lost sheep. I would like to say something to you worrying Christians. Your God is not big enough. If He were big enough you would not bother much about social security. God is obligated to take care of you!

Our Two Sonships

When I was born I was born into the Bieber family, but there came a time when I had not only one sonship, but a second sonship. I am so glad I have been born again, and I know it. I have passed out of darkness into light. I was born into the family of God. I have two sonships now, the Bieber sonship and I am a son of God. If I am a son of God, I am an heir of God.

Some one may say, You will have to wait until God dies before you get your inheritance. No, I have it now. What is your inheritance? God is my inheritance, and God says that I am His portion, and I might say to Him, He is my portion. Some people cannot understand how some of us Christians live. We do not seem to require what other people require. We have a satisfying portion—our inheritance in God. He is our satisfying portion.

As soon as we have been born again we stop saying our prayers and we begin to talk to our Father. We call Him Father because we have His own nature. We never had a right conception of God until after we were born again and were members of the family. "The Spirit himself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). We are here to witness to Him. We are here to help one another. We are here to love one another. We are a colony of heaven.

I have never found any personality like



Rev. Herbert W. Bieber, D.D.

Jesus. I have two sonships. Jesus has four sonships, and I want to call attention to them. I want to find out what He is going to inherit as each Son. I am in on it, for I am a joint heir with Him. There is equal ownership. As soon as we open our New Testament in Matthew it says, "The book of the generation of Jesus Christ, the son of David, the son of Abraham." Here are two sonships, but He has two more. He is the Son of man and He is the Son of God.

Son of Man

Let us consider first His human title—the Son of man. As soon as sin entered into the Garden of Eden, you will find a manifestation of God's love. How far do you need to go into the Bible before you see that God loves you? You will find the acts of love before you will find the expression of love. We talk it out in words. He took it out in deeds. "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15). The man is not mentioned there. This verse does not talk about the seed of the man and the seed of the woman. It talks about the seed of the woman. When we study about the son of Abraham, we read about "seed"—"thy seed."

When we go over to the Psalms, we find what we call messianic psalms because they refer to Christ. In Psalm 8:3, 4, 5, we find, "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: what is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor." In Hebrews 2:6, 7, the author talks about this psalm—about the Son of man.

You will never find this expression "son of man" except in Ezekiel. Jehovah uses this phrase ninety-one times when addressing Ezekiel. In the Gospel of Matthew, seventy-nine times He calls Himself the "Son

of man." No one else ever called Him the Son of man.

The Representative Man

"Ye died"—not personally, but representatively. You died when your substitute died, but you also have a representative in heaven now. You have a Mediator up there. I can get the ear of my Father through the Mediator. The High Priest looks after my religious interests, and He is my Advocate and Intercessor up there. He is the "Son of man."

I am wondering what He is going to get because He is the Son of man? When I turn to Hebrews, I read, "God . . . hath . . . spoken unto us by his Son." "By his Son" is not right. "In his Son he has spoken to us." When God speaks to me He speaks not with the voice of an angel, not with the voice of Michael the archangel. He sends His Son in these last days to speak to me. Oh, the guilt of the man who turns his back and will not listen to His Son! "Whom he hath appointed heir of all things, by whom also he made the worlds" (programmed the ages). What is He going to get? He will get "all things."

Did you ever read in Revelation 21:7, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son"? John wrote five books, the Gospel, three epistles, and the book of Revelation, but he did not use that word until he got to Revelation 21:7. "He came unto his own, and his own received him not. But as many as received him, to them gave he power (authority) to become the sons (children) of God, even to them that believe on his name" (John 1:11, 12). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons (children) of God" (1 John 3:1). But when he gets to the end, John says, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." As Son of man Christ has been appointed heir of all things.

Son of Abraham

Christ is the son of Abraham. The Abrahamic covenant in Genesis 12:1-3 is gracious and unconditional. It does not depend upon the faithfulness of man. It depends on the faithfulness of God. "In thee shall all the families of the earth be blessed." This has not yet come to pass. In his seed—I want to find out who is his seed. God said he should have the land. There have been two dispersions and two restorations of the Jewish people. They were in the Egyptian bondage, the Babylonian captivity, and they are now scattered in all the nations of the world. God is going to restore them, and this restoration to the land will be the third restoration.

I have been amazed to find out the dimensions of the land. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the

river Euphrates" (Gen. 15:18). The Jewish people never occupied that land. Who is Abraham's seed? I know that Isaac was his son and Jacob his grandson, but in Galatians 3:16, I read, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Jesus Christ is the seed of Abraham, and therefore Jesus Christ is the heir of Abraham, and He has the legal title to the land from the river of Egypt to the river Euphrates.

Son of David

Jesus is also called the son of David. God has a program and He is working toward that, and you will never know the calm of eternity amidst these changing things of the present day until you understand His program. Here it is: it was all in the future. A woman was doing her housework and an angel appeared to her. It was Gabriel. This is what the angel said to her, "Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David" (Luke 1:30-32).

When He came to earth He lay in a borrowed manger, and when He died He was buried in a borrowed mausoleum. But here He shall have the throne of His father David, and He shall reign over the house of David forever, and of His kingdom there

shall be no end. That is His royal title. He is heir to the throne. He is now seated on the Father's throne, but some day He shall sit on His own throne. The holy city shall come out of heaven. It will be above the earth. The earth will be the outer court, the holy city will be the holy place, and heaven the holy of holies. Some day He will sit on His own throne. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame" (Rev. 3:21).

We have had the son of Adam, the Son of man, His human title, and as the Son of man He has been appointed heir of all things. He is the son of Abraham, and as the seed of Abraham, He is entitled to the land from the river of Egypt to the river Euphrates. He is the son of David. He shall sit upon the throne of David. We are told that the sovereignty of this world is to become the sovereignty of the Lord Jesus Christ, and He shall reign forever and ever. I am to sit by Him on His throne. Then I know what it means in I Corinthians 6:2, "Do ye not know that the saints shall judge (rule) the world?" We shall have to ask God to increase our capacities, give us maturer judgment and make us fit for the job. The saints shall rule over the angels.

Son of God

He is called the Son of God. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). In Philippians 2, He took seven steps down, and then He took seven steps up, and then

we are told "that at the name of Jesus every knee should bow," willingly bow. If I do not want to bow, I shall have to anyway. I shall be compelled to bow.

He has a human title—Son of man, and He is heir of all things. He has a legal title—son of Abraham, and He is heir to the land. He has a royal title—son of David, and He is heir to the throne. He has a divine title—Son of God, and all shall acknowledge Him as the Son of God.

I am an heir of God, joint heir with Jesus Christ. That means equal ownership. I am in on all this because I am joint heir with Jesus Christ. One asks, Was Jesus Christ paid for coming from heaven and dying on the cross for us? He got acquired glory. He has essential glory as God, which He could not give away. But He could give away His acquired glory, so when we come to His high priestly prayer in John 17, we read, "The glory which thou gavest me I have given them." I am heir of all things. I shall sit on the throne with Jesus.

I am a son through His sonship, and being a son I am a joint heir with Him, and if He is heir of all things, I too am heir of all things. We own the stars in equal ownership, joint ownership. We are going to sit on the throne. We are not going to be the subjects of the coming kingdom, but the rulers. We shall sit on the throne with Him.

Oh, what grace has done! How grace has stooped down to us who were bound in sin, and how grace has lifted us up until we sit with Him on the throne!

A Parallel

By FREDERICK ERDMAN, Germantown, Philadelphia, Pa.

THE Passover supper observed by the Jews for thousands of years, was primarily a memorial celebration of their marvelous deliverance from Egypt, but it was also prophetic of the future. The Passover lamb was a type of the coming "Lamb of God, which taketh away the sin of the world" (John 1:29). Old Testament saints were saved by faith in the then still future, perfect sacrifice, as Christians are by the perfect sacrifice made nineteen hundred years ago.

The Lord's supper is primarily a memorial observance of the deliverance of the Christians from the guilt of sin, but the phrase, "as often as ye do this ye do show the Lord's death till he come," proves that the Lord's supper is also prophetic. It looks forward to the time when the Lamb of God shall return to set up His kingdom.

Is it not as great a mistake to ignore the prophetic aspect of the Lord's supper as it would have been for Jews to ignore the prophetic character of the Passover supper? Both mistakes are a denial of God's Word about His purposes for the Jew, the Church, and the world. The unbelieving Jews, who had lost their belief in the coming of the Lamb of God, were looking for material

blessings, for political, national, and social benefits.

The Mistake of Christians

Are not some Christians who have ceased to look for the personal return of Christ making the same mistake today? Are they not looking entirely to economic, social, and political changes as the hope of the world?

Were not the results of the Jews' rejecting the Old Testament prophecies most disastrous and appalling? They did not recognize their Messiah, but "killed the Prince of life," and in turn the nation was destroyed. Are there to be no penalties for the Church and the world if Christians ignore the far more extensive and detailed accounts in the New Testament of Christ's return to deliver His faithful followers and to punish those who know not God and who have rejected His gospel?

The Jews were looking for the Lion of the tribe of Judah, and the Passover Lamb came instead. Many Christians are now looking only for the gradual establishment of peace and prosperity in the world because the Lamb of God came into the world. But the Old and New Testaments both predict the coming of the Lion of the tribe of Judah, who shall break His enemies "in pieces like a

potter's vessel" (Ps. 2:9); "taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ" (II Thess. 1:8).

The Bible locates all blessing for the world at or after the return of Christ. Not "until he come" will Christians be raised from the dead (I Thess. 4:16). Not "until he come" will Christians be given their glorified bodies, which will no longer suffer from disease and death. Not "until he come" will wars cease and the poor and needy be delivered from poverty and oppression (Ps. 72).

Is it not rather shortsighted if Christians do not live and labor to hasten His return, who shall "terminate the evil and diadem the right"?

A JOB OR A JOY

If the preacher considers his Sunday pulpit duties a mere chore, his congregation will consider their church attendance in the same light. The attitude of the preacher will be reflected in the attitude of his people. Dullness begets dullness. Life begets life. Enthusiasm creates enthusiasm. Yawns are contagious. A dead heart cannot set other hearts on fire.—*American Lutheran*.

Moody Monthly

Leprosy as a Type of Sin

By DR. R. M. WILSON, Richmond, Va.

THE MOST common and characteristic sign of leprosy is the so-called *dead spot*, or *anesthesia*. This spot is found in practically every case, and there is no other symptom so characteristic. In the diagnosis of the disease we use a pin, a feather, two test tubes, hot and cold water to test the spot as to the pain; the prick of a pin and feather, as to sensation, and hot and cold water as to ability to know the difference in heat and cold. We have found this spot in 99 per cent of our lepers.

In sin there is this loss of a sense of sin or evil.

Contagion. Leprosy is not highly contagious, as is usually imagined. You must "rub it in," so to speak, to contract. It is a disease where sanitation is poor, and more common in the hot, humid, tropical regions, though it is also found in Iceland, Norway, Minnesota, and colder climates, but usually it does not spread in these regions. It is more contagious in childhood, and may be gotten from houses, clothing, or direct contact with the leper.

Sin is contagious.

Heredit. Scientists now consider the disease not hereditary. Most children of lepers, removed from their mother before the age of four months, do not take it.

Sin is hereditary.

Surface. Leprosy is a disease of the surface of the body: the skin, a few of the superficial nerves, vocal chords, nose, and surface of the body. There are usually no pathological changes in the internal organs.

Sin affects the deeper parts, the soul.

Mutilating. Leprosy is mutilating, often destroying the fingers, toes, feet, nose, vocal chords, eyes, etc.

Sin is mutilating.

Destructive. Leprosy destroys the body. Sin destroys the soul.

Blinding. Due to the fact that the facial nerve is often paralyzed, there is paralysis of the muscles of the face, withering of these muscles, and the loss of motion of the eyelids leads to blindness as a secondary effect. Tears run down the face. You cannot blink the eye. Soon there is irritation and disease from dust and sunlight. The lens becomes attached to the iris. You cannot focus the eye or dilate the pupil, and blindness is common.

Sin is blinding.

Peculiar to Man. Leprosy is distinctly a disease of man and the germ does not grow in animals. Most germs will grow upon a culture, a guinea pig for instance, but not so with the germ of leprosy. For this reason it is impossible to make a serum or vaccine.

Sin is a disease of man.

Long Contact. Leprosy usually follows long, close contact with lepers. About 50 per cent of children who continue to live with their leprosy mothers will contract the disease.

Close contact with sin is dangerous.

Strikes the Young. Leprosy is more often seen in the young, contracted usually in early childhood, but the symptoms do not

appear until about puberty or later. The average age of appearing in our two thousand cases was twenty-two. The incubation period is slow and long.

Sin plays its greatest havoc with the young.

Creates Outcasts. Leprosy makes outcasts of the cases, and they often must take their curse and depart from their homes to wander and beg. This is one very sad thing in the Orient. So many become sad, miserable, wandering beggars.

Sin makes us outcasts from heaven.

Tends to Harden. Leprosy hardens the skin, takes from it life and feeling, and the skin is often thicker, hard, mushy, and with a peculiar feeling. I found a negro girl with leprosy in the United States recently, and the striking thing was the thick, dry, hard skin.

Sin hardens our hearts.

Can Be Cured. In a great many cases if treated early, the disease can be checked, arrested, and held in control, and I am not afraid to call it "cured," though doctors rather hesitate to say "cure." We feel we can check and control it in 75 per cent of the children gotten in time. For thousands of years it has been considered incurable and hopeless, a curse from heaven, so the past twenty-five years has wrought a real miracle with this disease. We discharge about seventy-five cured cases annually, and thirty-three of our lepers have married and live in the colony in normal health and strength. Recently, reports state that in the past ten years three thousand five hundred lepers through the world have been arrested as cured and discharged.

Sin also is cured, by the blood of Jesus Christ.

Appears Like a Corpse. Among our seven hundred fifty cases, there are a few who look much like a corpse; loss of expression to the face, muscles withered, quite
(Continued on page 421)

Greek Word Studies

By Kenneth S. Wuest

ANOTHER COMFORTER

Our Lord when leaving this earth promised to send another Comforter, namely the Holy Spirit (John 14:16). The word "another" is not from *heteros* (*heteros*), which means "another of a different kind," but *allos* (*allos*), which refers to "another of the same kind." Therefore the Holy Spirit is not a mere influence, but a divine person, possessing the same essence as God the Son and all the attributes and qualities that pertain to Deity. He comes to take the place of Jesus in a certain prescribed field of ministry to the believer. The word "comforter" is from *paraklētos* (*paraklētos*), which is made up of the preposition *para* (*para*), which means "to the side of," and a verb *kalō* (*kaleō*), which means "to summon." It was a technical term used in the courts of justice in Greece, referring to one called to another's side to aid him, an advocate, one who pleads the cause of another. The English word "comforter" is from a Latin word, which in its origin means "to strengthen." A later Hellenistic meaning of *paraklētos* in its cognates was that of the act of consoling.

Today the word "comforter" generally means to "console." But this is only one of the many diversified ministries of the Holy Spirit. The original and root meaning of the Greek word is "one who is summoned to the assistance of another." Thus the Holy Spirit has been summoned from heaven and given the responsibility of ministering to the spiritual needs of the believer as that believer maintains a correct adjustment to Him. That adjustment can be summed up in two simple words, "thirst" and "trust" (John 7:37-39). A thirst for the fullness of the Holy Spirit is a constant moment by moment heart-desire (present tense here and therefore durative action) that He control our every thought, word, and deed. "Trust" is from *pisteuō* (*pisteuō*), the New Testament word for belief or trust. That is, a simple trust in the Lord Jesus who sent the Spirit is followed by a constant attitude of trust in the Spirit to fulfill the desire of the heart and His responsibility as to the believer's spiritual life. Those are the only two conditions which God's Word lays down as prerequisite to the fullness of the Holy Spirit, the One who has been summoned to come to our aid.

EVERLASTING WATCHFULNESS

The words in Luke 4:13, "And when the devil had ended all the temptation, he departed from him for a season," should be carefully noted. They do not mean that after Satan tempts us, we are immune from his attacks for a little while. They do not mean that Satan will give us rest in order to recuperate for another siege of temptation. Nor do they mean that God will prevent Satan from tempting us for a time. The words, "he departed from him for a season," are from *ἀπ' ἑσση ἀπ' αὐτοῦ ἄχρι καιροῦ* (*apēstē ap' autou achri kairoū*). Literally, "he stood off from Him until a good opportunity should return" to continue the attack. When the Devil stops tempting us, it is only because he seeks to catch us unaware.

The Mockery

By ELISABETH ANN SALISBURY,
Wheaton, Ill.

They put on Him a scarlet cloak—
The robe of war upon the Prince of peace—
They spat on stones they ought have worn
Clean to the earth beneath with trembling knees.

They put on Him a crown of thorns,
On Him whose rule was perfectly of love.
They smote Him with a reed, who wields
The scepter absolute o'er worlds above.

They cut a tree to hang Him on
Who called trees into growth for food and shade.

They gave Him drug, whose self is Truth.
Ah, weep what mockery of themselves they made.

Youth Page

Elizabeth Andrews Houghton

"CONSIDER THE LILIES"

By Rev. Leonard H. Prentice,
Cavalier, N.D.

The lily has long been associated with the resurrection, and today in our magazines, in our poetry, and even in our thinking, we find that relationship evident.

In speaking of the resurrection, we do not refer alone to the resurrection of Christ, for there is an unbreakable bond between His resurrection and our own. He has told us, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live," and again, "Because I live, ye shall live also" (John 11:25; 14:19).

Let us then, at this Easter season, follow the command of Matthew 6:28 and "consider the lilies." Of the countless varieties, let us turn our attention to the beautiful, white, water lily, for in that lily we can see man in his present, and also in his resurrection body.

Consider the Bulb

This bulb is exceedingly ugly in its appearance. Perhaps nothing could better describe it than to say it resembles the crooked, yellow banana stalk that the grocer throws away.

To tell any man that he resembles this repulsive, misshapen thing would cause a distinct shock, for man considers himself a thing of beauty. Paul, however, did not labor under any such delusion, for he called man's present abode a "vile body."

And this "vile body" is, like the water lily, in the mud. Man's body came from "the dust of the ground" and, do what he will, he cannot get above it. True, he may follow the advice of our flying-field signboards and "get off the earth," but he finds that within a few hours at most, he must return, often our newspapers tell us, much faster than he had planned. Finally, man's body is buried in the earth. Yes, man's present abode is in the mud.

Consider the Flower

The beautiful white flower in its exquisite purity stands out in striking contrast to the muddy bulb from which it sprang, yet the flower has a distinct relationship to the bulb, and could not exist without it.

Our bodies now are in the "bulb stage." We often speak of young people in their teens as being in the flower of youth, and think of ourselves as rapidly leaving the "flower stage" behind. This, however, is not true, for man cannot reach that glorified state in this world. It is his only through the resurrection.

Paul spoke of the "flower stage" of man when he said that Christ "shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:21). If these wondrous bodies that God has given us can be called "vile," then surely that "glorious body" that shall be ours, defies description.

It was once our privilege to go through a paper factory and see old rags and worthless scraps of paper dumped into huge vats

and later emerge, a beautiful ribbon of pure white paper. And these old, bent bodies of ours, with their sightless eyes, their dull ears, and their missing members, shall yet be beautiful, for they shall be fashioned "like unto his glorious body."

Consider the Two Resurrections

That all the dead shall be resurrected, the Scriptures clearly teach, for "there shall be a resurrection of the dead, both of the just and unjust" (Acts 24:15). To look forward to a resurrection, or to believe in a future life is not sufficient, for all men are not symbolized by the lily. All unbelievers shall be resurrected, but of that vast company it is written, "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

Paul, in seeking to make this great issue clear, did not tell us that he looked forward to a resurrection, but that if by any means he "might attain unto the resurrection from among the dead" (Phil. 3:11).

Day after day we are compelled to lay away the forms of those we love, yet we need not sorrow "as those who have no hope," for Easter speaks of victory over death.

It was Alzoe Prindle Stead who "considered the lily" and then wrote:

"Yesterday—dark, wrinkled bulbs in darker earth were laid;

Today—bright shoots of tender, living green appear!

On coming Easter morn, in fragrance rare and matchless white arrayed,
A miracle of God will greet us here!

"Yesterday—pain-marred and cold, we laid her form away;

Today—her happy spirit dwells where angels reign!

On God's great Easter morn, down heaven's way and up from mold'ring clay,
In wondrous glory robes she'll come again!"

THE YOKE, THE CROSS, AND THE THORN

By Edwin Adams, London, England

The Yoke

The yoke of Matthew 11 stands for our service to God, understood in the widest sense. A yoke always remained a yoke; it was always a weight, and there was always the tendency to chafe the neck of the ox. Every believer realizes that in his life as a service rendered to God there is the element of pressure and control, and that against which the natural desires tend to rebel. *Discipleship involves discipline.*

How is our Lord's yoke easy? It is easy compared with the service of sin, for sin is a cruel tyrant and the great enemy of our souls. And the service of Christ is light compared with the heavy burden of the Mosaic law.

The yoke of Christ is easy, too, because we have the desire to please Him. "I ought" is reinforced by love for Him. The heavier end is upon His shoulders, for upon Him rests chiefly the responsibility for the direction and success of our lives. In our effort

to co-operate with the Lord, let us remember to lay the emphasis upon *His* working for and in us. And it is as we learn of Him, and submit to God, that we prove His yoke is easy and His burden is light.

The Cross

Our Lord's Cross was unique. Calvary stands absolutely alone in its majestic grandeur. It is the awful yet blessed center of our redemption, and the source of all our hopes for time and eternity.

But the Christian has a cross, too. The Christian's cross is not the common trouble that is the lot of all men. It is a sort of reflection of the Cross of Christ, and is peculiar to the followers of the Crucified.

The Christian's cross means the refusal of sin and self, and it may include the loss and suffering inflicted upon him by the world, especially in countries where the influence of Christianity is weak. The cross means our saying to the self-life, "I do not know you." *Discipleship costs.*

The Christian's cross is not merely a symbol. It is a reality of daily life. There are times when he feels the nails go through his desires, his hopes, his will. He cannot escape. The cross for the Christian means living for the higher at the expense of the lower; for the future at the expense of the present; for the spiritual at the expense of the natural; and—how little we know of this—for others at the expense of self.

"At Thy feet, O Christ, we lay
Thine own gift of this new day;
Lest it prove a time of loss,
Mark it, Saviour, with Thy Cross."

The Thorn

The apostle Paul was not alone in having to endure his thorn in the flesh. Probably no believer has been exempt. The thorn may be lodged in the body, the mind, or the circumstances. But it is always something sharp and provoking, something that hurts and stings, that irritates and harasses.

The thorn is to keep us humble, dependent, and spiritual. We need to be reminded that we must constantly depend upon the Lord for daily and hourly grace, and that we are not yet at home, but still at school.

What shall we do with the thorn? Well, you would not allow a splinter to remain in your hand. And we should try to get rid of the thorn—by means approved by the Word of God.

But what if the thorn cannot be removed? "What cannot be helped must be borne, not blamed." The Lord can take away the fret and annoyance from the mind, and turn even thorns into an occasion of blessing to ourselves and others. The hearts that bend will never break. *The best way to bear trial is to use it.*

Our prayer is that we may so bear the yoke, the cross, and the thorn that, when we get home, we may know that they have done the work that God intended.

It is a good time to work with prodigals when they get in jail—they have plenty of time to think.—D. L. Moody.

Moody Monthly

Christ in Glory: His Present Work

(Continued from page 404)

disciplinary. Surely in these days His warning is needed. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5). He reminds us that the Church is only the candlestick, not the light, that only He can remove a candlestick. The power does not belong to any council, synod, or conference. He is the Head of the Church. To Him the Church is answerable, and we must repent, and do His will, and honor His Word, or else—.

Christ Furthering Human Destinies

4. *Our Lord is continuously active in His control of human destinies.*

"I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17, 18). I have the keys. The tense is present, or rather continuous. Here we have the inner meaning of the resurrection. The crucifixion did not stop, it did not even hinder, His work. It was not something He suffered. It was something He did. When He arose from the dead, He had the keys of death and hades. He opened the gates and brought the souls of the just from hades with Him.

He has the keys of death. There is no such thing as an untimely death. The gates of death are not blown open or shut by the winds of chance. They respond only to keys, and the keys are in the unerring hands of our blessed Lord. Our times are in His hands. Willa Cather has a fine title for one of her books, "Death comes to the Archbishop." Comes to him, as a messenger, not for him as a gaoler. That is a blessed truth. Our Lord is in charge of our lives, and if death comes to us, it is only another thing that He is doing for us.

He has the keys of hell. "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22). The power of eternal reward and punishment is in His hand, and to each one He says, according to their acceptance or rejection of His salvation, "Come, ye blessed of my Father, inherit the kingdom prepared for you," or, "Depart from me . . . into everlasting fire" (Matt. 25:34, 41). He unlocks the gates, throws them ajar, and whispers to our hearts, "This day thou shalt be with me in Paradise."

The Separated, not Segregated, Life

(Continued from page 405)

can smile. If He had not intended them for use, the Creator would not have put two hundred fifty muscles in our faces, every one of which is used during a hearty laugh.

On the spiritual plane Christ lived in their hearts by faith, and He is both the wisdom and power of God; wise enough and powerful enough to meet every demand, and instantly available for every emergency. Did the cravings of the body surge for mastery, then they would walk in the Spirit, and the Spirit would walk in them with all His counteracting power.

"Who seeks for heaven alone to save his soul, May keep the path, but will not reach the goal; While he who walks in love may wander far, Yet God will bring him where the blessed are."

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APPALLING ATROCITY

Injustice, cruelty and violence have become almost commonplace. The public mind has gradually become adjusted not only to sporadic waves of crime, but also to the rising tide of universal lawlessness and disregard for the rights of fellow men. It was assumed that modern civilization was fast approaching the stage where general world sentiment would be utterly intolerant of such inhuman conduct as characterized the "unspeakable Turk" of a generation ago. But almost the reverse is true.

The indescribable horrors of Russia, followed by the ruthlessness perpetrated in Ethiopia, and the reign of fear prevailing throughout most of Europe, have so hardened the sensibilities of the general public that the story of Japan's outrage on Chinese soil is read with little or no emotional disturbance. What Italy did on a comparatively small scale in Ethiopia, Japan is now doing on a gigantic scale in China.

Shockingly Inhuman

The spectacle is pathetic in the extreme: China, with its immense population, just beginning to emerge from the chaos of internal revolution, with a leadership that is markedly influenced by Christian ideals, compelled to face an invasion by a covetous, crafty, merciless neighbor. Knowing full well that if China's consolidation and development proceeded just a little farther, hopes of conquest would become futile, Japan has struck before it was too late, and struck with desperate ferocity. Whatever may be offered in the way of specious excuses, the real object is nothing other than to devastate, to subjugate and to exploit—to crush China that Japan may be enriched. The destruction and suffering wrought have been only faintly indicated by press dispatches. Eyewitnesses say it is indescribably terrible.

The Real Japan

The real spirit of Japan has been perhaps little understood by the West. Never has there been a time when the inhabitants of the Sunrise Kingdom have not thought of themselves as a superior people, intrusted with a culture that should dominate the world. Were they not a specially created group, and was not their imperial family directly descended from the Sun Goddess? True, they experienced a wave of confusion and perplexity when modern civilization first began to surge around their shores, but very quickly, and with definite purpose, did they enter a period of tutelage, sitting at the Westerner's feet to absorb all that he had to offer. Not discerning the distinction between Christianity and modern culture, they ex-

tended a warm welcome to the missionary and accorded him a high place even in government circles, as the purveyor of secrets which promised to make Japan great. But having now mastered the modern arts and sciences, and having a fuller understanding of the implication of the Christian message, the powers that be capitalized the former, but flatly rejected the latter. Culturally and officially Japan is now a modernized pagan nation, avowedly antichristian.

Times Have Changed

Up to the time of the World War the great powers of the West exercised a controlling hand in the affairs of Asia. The Orientals were overawed by the display of implements of power, and scarcely dared to



There are 20,000,000 children in Japan. Shall they learn of Christ the Saviour, or are they to be reared in paganism?

think of their native lands as their own. At one time it looked as though the whole continent of Asia was to be parceled among European overlords, just as has been done in Africa. Though Japan nourished great ambitions, they are temporarily repressed. But the prestige of the West took a terrible tumble with the World War, and in the Far East the white man is no longer feared—in many quarters scarcely respected. In the meantime Japan has been assiduously whetting her wits and sharpening her swords. Now the hour has struck! The possible outcome of the present invasion cannot be conjectured by even the most experienced observers of far-eastern affairs. Much depends upon whether or not some other nation enters the arena.

What about the Christians

It gives deep satisfaction to know that the Christians of Japan do not approve of the militarists' program, but on the contrary are profoundly grieved, even to the extent of sending good-will delegates to comfort the hearts of their suffering fellow believers in China. Kagawa recently spoke to an assembly thus. "You think this is Kagawa, but

you are mistaken; this is only his shadow. The real Kagawa is over in China, suffering with the afflicted ones who are being devastated by our war lords." But the Christians of Japan are only a handful among the multitudes, and carry little weight with the politicians and war makers.

In China the believers are naturally suffering along with their neighbors. Among the hundreds of thousands of homeless are many disciples of Christ. Some have been wounded or killed, others taken prisoners. But many instances of remarkable protection and deliverance are reported. For instance, during an air raid a Christian man dropped on his knees in the street and prayed just where he was. When the din was over, he found eleven corpses lying all about him, though he himself was unscathed. Missionaries and mission properties have been strikingly preserved. A volume could be written of providential interpositions. Many stations have been evacuated inside affected areas, but workers are returning just as fast as actual hostilities subside. In sections where orderly administration has broken down, the greatest fear is from native banditry—a return to the days of disorder and terror from which the country was in a large measure just emerging. Missionary leaders do not anticipate that Japanese occupation will seriously hinder the services of native Christians, though missionaries may be somewhat handicapped in their movements. Of one thing they all feel confident, that these terrible sufferings will bring multitudes to a sense of their need of a Saviour, and drive the believers to seek a closer, deeper fellowship with their living Lord. The whole family of God should be in earnest prayer that even these terrible atrocities may work out for the furtherance of the gospel.

THE FRONT LINE TRENCH OF ISLAM

Albania, the ancient Illyricum where the apostle Paul evangelized, lies just across the Adriatic from Italy. There is today but one Protestant mission in that country. An excellent, informing article appears in the February issue of the *European Harvest Field*, written by Edwin E. Jacques, a member of the Evangelical Mission in Kortcha. Excerpts follow:

"Albania continues, as for centuries, Europe's least known country. It is comparatively small—about the size of Belgium—and quite obscured by her larger neighbors, Yugoslavia, Greece and Italy. Yet Albania has been for centuries one of Europe's most distinct challenges to the gospel of Christ. While 10 per cent of her

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Will you pray earnestly for this urgent call and need? Write for information about the work among the Russians in U.S.A. and Canada.

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(Copy "Russian Gospel News" sent on request)

Sermons in the Making

Some things are essential in the making of a sermon as structural or framework material.

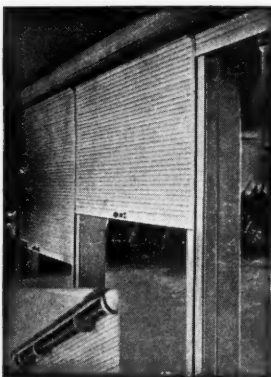
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million people are Roman Catholic, living in the north, and 20 per cent are Greek Catholic, living in the south, the remaining 70 per cent are Moslems, and found everywhere. Albania is Europe's only predominantly Moslem country.

"Efforts to found an evangelical testimony in the country have hitherto been failures. Though evangelical communities are found in every adjoining country, there is none in Albania. In a recently published census of Tirana, the capital, with thirty thousand residents, only five persons made even the formal claim to Protestantism. A similar census of our own area would make no better showing, though we could reckon on between five and ten born-again believers.

Standing on Grace

"Inasmuch as there is not a legally organized evangelical community in Albania, we enjoy the constitutional right to believe as we wish, though we have no legal right to propagate that belief. We have never been compelled to apply for permission to establish a mission here, but we antedate the constitution. Our meetings and Sunday Schools remain unmolested, though there have been frequent rumors of spies attending the services. Our legal right to propagate the faith has never yet been challenged, and so we continue by sufferance.

"Our position was considerably strengthened in December, 1934, when the government issued a permit for the mission to engage in colportage work throughout the kingdom. This seemed to show a tacit consent to our work on the part of a government which hitherto had been quite unsympathetic. In addition to the colportage permit we also succeeded in obtaining a semi-official consent to hold preaching services among the villages of this prefecture. Though no written permit is issued, this work has now been carried on for two years. Somewhat to our surprise, a government subsidized newspaper has printed a couple of our advertisements. If uninterrupted, this spells a real opportunity in connection with postal distribution of gospel literature. By picture film and preaching, the message of the death and resurrection of Christ was presented by permission at the hospital, at the orphanage, and also in the large state prison.

"With an ominous drift toward communism, the government has realized that religion has a utilitarian value to a monarchy. Accordingly, this spring a reform parliament has not only forbidden the Moslem veil and fez in public, but has also provided for the teaching of religion in the public schools. Quite a right-about-face, and a promise of yet greater freedom in Albania! Thus it seems obvious that we do not need to plead for open doors; they are open already, remarkably so. We need grace and sufficient re-enforcements to enter the doors in some adequate measure."

CALLED UNTO WHAT

There is much activity on the part of Christians, but not all of it is God-given work. For much of it there will be no reward. Happy is the Christian who, from the Word of God, discovers the divine plan and purpose and dedicates himself to it. Dr. C. I. Scofield, in one of his clear messages, presented it as follows:

WAR IN EUROPE!

Nation Shall Rise Against Nation, and Kingdom Against Kingdom.

Luke 21:10

Take Ye Heed, Watch and Pray, for Ye Know Not When the Time Is.

Mark 13:33

Fragments of the ancient Roman Empire never have ceased to exist as separate kingdoms. It was the imperial form of government which ceased. What we have prophetically in Rev. 13:3 is the restoration of the imperial form as such, though over a federated empire of ten kingdoms; the "head" "is healed," i.e., restored; there is an emperor again—the Beast!

—The Scofield Bible.

When England and France sign a pact with Mussolini will the Ten Kingdom Federation be complete? Germany, Austria, Spain and the Little Entente are apparently all ready, and the Promised Land lies within easy reach. The Jews are already there! Look at your Bible map of the Roman Empire.

But the Holy Spirit has not yet withdrawn His witness. The Missionaries of the **American-European Fellowship** report a hunger for the Gospel throughout Europe and many souls are being won to the Lord. If you are missionary minded, send for a copy of "The European Harvest Field" and read of John Kovalchuk and Philip Manetz in Carpathian Russia, Charles and Edna Lukesh in Czechoslovakia, Joan Costi and Ilie Hamaluic in Roumania, Edwin Jacques and Arthur Conrad in Albania, Fred Stettler and Tordis Christoffersen in Poland, and many more.

At Joppa-by-the-Sea the Medical Mission and Clinic of our Society, under Dr. Ewke, is serving Jews, Arabs and Russian refugees alike, with growing opportunities to witness to souls seeking the Light.

Two more workers are ready to go forth—Vasil Angeloff from Wheaton College and Clemie Miles from the Bible Institute of Los Angeles. We ask your prayerful co-operation.

American-European Fellowship
A. C. Gaebelein, D.D., President,
156 Fifth Avenue, New York, N. Y.

"HIS LAMP AM I"

—MATT. 5:16

**"To Shine in Dark Places of the Earth
Where Shame and Crime and Wrong Have Birth"**

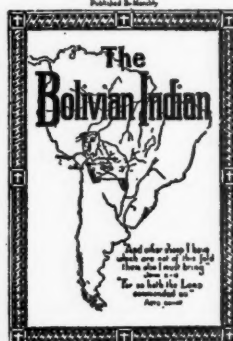
—ANNIE JOHNSON FLINT

AND IN BOLIVIA, SO. AMERICA!!!

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"By Shining So Incessantly
That Not the Lamp But THE
LIGHT We See."

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That over 2,000,000 Jews are gathered in New York? That this much neglected largest Jewish mission field in the world is a challenge to Christian missions? That the *New York Jewish Mission*, founded in 1908 by the saintly DR. THOS. M. CHALMERS, is striving zealously to reach them? That this faith work is dependent upon your prayerful co-operation?

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"How Shall They Hear Without a Preacher?"

said the Apostle Paul. "How can I, except some man should guide me," said the AFRICAN to Philip. Thousands of native AFRICANS are waiting to hear of Jesus. The S.A.G.M. is pioneering in uncovered territories, and through its band of faithful workers is seeking to make Christ known. Information will be furnished on request.

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Many Tears Have Been Wiped Away!

THE main objective of this Mission is to materially help the distressed believers in Soviet Russia.

Wives, children, parents, brothers and sisters of imprisoned, exiled and deceased Christians have received help for several years from the Russia Inland Relief Mission. Many tears have been wiped away, comfort has been brought to those in distress, bright hopes have been kindled in many families and homes where large parcels or substantial sums of money have come unexpectedly from this Mission.

All of this has been made possible by your generous gifts . . . gifts that represent a spirit of Christian brotherly love for those suffering and persecuted human beings. And we must not forget the blessings which have been showered upon us in response to your reverent and fervent prayers in behalf of these Russian brethren.

There are still thousands of Christian people in Russia who are undernourished and in sore need of simple, everyday clothing. And we shall continue to send them food, clothing and cash to relieve their want.

Your own heart will tell you how greatly your prayerful and sympathetic cooperation is needed.

RUSSIA INLAND RELIEF MISSION, A Corp.

Rev. John Johnson, Founder and General Director
Rev. Alexander V. Dobrinin, Director of Russian Work

1265 BROADWAY

Room 610-M

NEW YORK, N. Y., U.S.A.

"The purpose of God in this age, then, is the calling out of the Church. The method employed is the preaching of the glad tidings that Christ died on the cross, a vicarious sin offering, the saving merit of which avails for anyone who will believe on Him. The saving offer is made to all, and this is not in mockery but in good faith, as expressing the desire of God for the salvation of all.

"The one commission with which we are invested, is to proclaim that message to every creature, to baptize those who by receiving it become the disciples of Christ, and to instruct such baptized believers in all righteousness.

"Our character as such heralds is that of ambassadors who are, in Christ's stead, to beseech sinners to be reconciled to God, proclaiming that Christ, the sinless One, has been made sin for us, that we might be made the righteousness of God in Him."

THE JEW IN THE ARGENTINE

Rev. Jacob Bernheim, of the Hebrew Christian Alliance, has furnished us with a most arresting story of the work being carried on in Buenos Aires, under the supervision of the Alliance's representative, Arthur E. Glass. Only brief portions can be printed here. The full story is to be issued by the Alliance in tract form.

"During the latter part of the nineteenth century, the fury of Russian intolerance was loosed against the Jews, and one of the blackest pages in all Jewish history was written in the blood of mutilated and broken bodies of innocent men, women and children, for no other crime but that they were members of that unfortunate race. Out of this great catastrophe God spoke to one stalwart Jew in England, Baron De Hirsch, who gave a huge sum of money to provide means by which his unfortunate brethren could be sent to some country where they could enjoy religious, economic and political freedom. Eventually the Argentine opened its doors, and offered its country as an asylum for these homeless and persecuted Jews. Today there are some five hundred thousand members of Abraham's race living in the Argentine, many refugees having come over more recently from Germany, Poland and Rumania. These constitute a mighty challenge to the Church of Jesus Christ.

Prayer Starts Something

"Some years ago a group of twelve Christian women, led by a former missionary who lived in Buenos Aires, began to pray that God would send Hebrew Christian workers to witness among these multitudes of Jews. For five years a weekly prayer meeting was held for this specific purpose. God began to work. As a result of their contacting the Hebrew Christian Alliance, arrangements were made for the outgoing of Rev. and Mrs. Arthur E. Glass. Mr. Glass is a young Baptist minister, both he and his wife having been trained in the Moody Bible Institute. On reaching the field, Mr. and Mrs. Glass were first faced with the task of learning the Spanish language, which is the common tongue of that section of South America. A pastor of one of the local Spanish churches took a deep interest in them, and contributed much to their comfort and getting fitted into the new life of the country. After eleven months of hard work and intensive study, Mr. Glass preached his first sermon in his

Moody Monthly

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leads many to go astray. It is well to remember as Jesus
said, when tempted,
"It is written again."

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unfolding of the deep meanings in the
many details of the crucifixion is one of
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apart from the inspired Word itself, that
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rather than beggars. Their exquisite hand-
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in this country by the American Office.
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• Rev. and Mrs. Anglin, founders and
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ca to tell of their work. Write for their
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teacher's church, and only three months later
held a two-weeks' evangelistic campaign,
during which forty-five native Argentinians
were saved and added to the church. From
then on things began to happen in a big way.
Being an excellent language student, Mr.
Glass has translated quite a number of Eng-
lish tracts into Spanish, and God has blessed
the printed page in a remarkable manner.

Phenomenal Fruit

"In a little more than three years, seven-
teen Jews have confessed Christ and been
baptized, and the work has grown beyond
anything that we have ever experienced in
Jewish missions. At first all the work was
carried on in their little one-room apartment.
Later they moved into a five-room building
where two rooms are now used as a meeting
place for the different groups. In a recent
letter Mr. Glass states that the numbers are
constantly increasing, and that they literally
trample upon each other as they crowd into
the small quarters to hear the gospel message.
The great need is for a mission hall which
will accommodate several hundred people at
a single meeting, and also rooms for Sunday
School classes and young people's services.
Today a fine group of consecrated laborers
are carrying on for God in a big way. Open
air work has been very successful, and not
only have the Jews stood about and listened
intently, but also many of the native Ar-
gentinians have heard the pure gospel mes-
sage for the first time in their lives. Large
quantities of tracts have been distributed,
and many people come to the home of Mr.
Glass seeking additional literature and copies
of the Scriptures."

Leprosy as a Type of Sin

(Continued from page 415)

a picture of a corpse of a few days' stand-
ing. Tears drip over the face, and one can
neither cry, smile nor laugh, and it is a sad
picture. Fortunately there are not many
such cases.

Sin will make a sad corpse of us.

It Is Very Real. Some say there is no
disease, only imagination. I wish the so-
called Christian Scientists would come and
take a look at a leper colony. There are
two groups of doctors, one feeling "once
a leper always," and the other, that many
lepers can be cured. Some of the world's
leading leprologists feel that leprosy is cur-
able or arrestable. Many of my cases return
to normal health and have remained in good
health for many years. Of course, there may
be a relapse, if they should live under im-
proper surroundings.

Some think there is no sin, no salvation,
no hereafter. But "I know whom I have
believed, and am persuaded that he is able
to keep that which I have committed unto
him against that day" (II Tim. 1:12).

THE GOSPEL IN RUSSIA

The Holy Spirit Is Not Taking Any Orders
from the Atheists

To everything there is a season, and a
time for every purpose under the sun.—
Eccl. 3:1.

God's time for the public preaching of the
Gospel in Russia was the 25 years from 1904
to 1929. During that quarter century the
All-Russian Evangelical Christian
Union was able to sow the seeds of the
Gospel in Central Russia, the Ukraine, Cau-
casus, Siberia, the Far East and Turkestan.
Our members and adult adherents increased
to nearly 5,000,000.

From 1922 to 1929 our Bible College at
Leningrad graduated 420 young preachers
and commissioned them to preach the Gospel
to 180,000,000 Russians.

In the 16 months ending in May, 1928,
we were privileged to print and to distribute
in Soviet Russia 35,000 Bibles, 25,000 New
Testaments, 60,000 Gospel song books, 15,000
Bible Concordances, 40,000 Gospel "Advis-
ers" and millions of pages of spiritual liter-
ature.

The Holy Spirit is still winning souls in
Soviet Russia (Acts 2:47). He is not taking
orders from the atheists, but men are com-
pelled to.

In 1929 Atheism became the
State Religion, and the Soviet
Government by decree gave to
the Atheists the sole right of
propaganda. That was the end
of Religious Liberty in Russia!

Under the five-year program
to wipe out all religion there fol-
lowed three methods of atheistic
persecution:

1. **Elimination of Places of
Worship.** In Leningrad we lost
17 meeting places (all but one)
and proportionately elsewhere;
also all young people's meetings
and all Sunday Schools.

2. **Removal of Religious
Leaders.** Our Preachers, Evan-
gelists and Missionaries were
nearly all "liquidated" or sen-
tenced to hard labor exile.

3. **Deprivation of Food.** This
still lasts and has caused untold
misery to thousands of Chris-
tians, especially to the wives and
children of our pastors.

In Soviet Russia today we are
providing food and clothing to
as many suffering Christians as
the Lord enables.

You are urged to remember
this work in your prayers.

All Russian

Evangelical Christian Union
156 Fifth Avenue New York City

Our Monthly Potpourri

Clarence H. Benson

This department gives opportunity for bringing together many matters of real interest to the readers of the MONTHLY which do not find a natural place in any of the classified departments. Here will be a real potpourri, a "literary production composed of parts brought together without order or bond or connection."

"HE IS RISEN!"

What an amazing fact this angelic announcement contains! A male child is born in Bethlehem, He grows to manhood in despised Nazareth, where He is known as the carpenter's son. At the age of about thirty He begins His three years' public ministry, gathers a few disciples, preaches and performs miracles. The authorities in the church come to the conclusion that He is an impostor and a dangerous man which must be done away with. He is accused of blasphemy, and pronounced guilty of death, but the Roman government is the power which must execute the sentence. The accusation is changed to disloyalty, and although three times pronounced innocent by the governor Pontius Pilate, He is finally sentenced to be crucified. He dies on the cross, is buried in the tomb of Joseph of Arimathea, a large stone is placed in front of the sepulchre which is carefully sealed and Roman soldiers placed as a guard, because He had said that He would rise on the third day. The unexpected happens, to the great amazement of His enemies and even His disciples, although He told them in plain language that He would be put to death and would rise again on the third day.

The fact of Christ's resurrection is established by all kinds of conclusive evidence. The four evangelists give very detailed information about what happened those last days before the crucifixion, and enter into minute details about what took place at the grave on Easter morning. He appeared at twelve different times after His resurrection, at one time in the presence of 500 witnesses. The resurrection of Christ is the keystone in the arch of the Christian Church. The Church is built on this truth. It was according to the words of Christ, the one great sign to be given to an evil and adulterous generation, and it remains the great sign today which renders all denials of miracles futile and makes the rejection of Christ the great sin which condemns the unbeliever. It establishes the divinity of

Christ and proves that He has all power in heaven and in earth, and is the solemn declaration to the whole world that the redemptive work of Jesus Christ was finished and that He arose for our justification.—*Lutheran Church Herald.*

TWO GREAT RESURRECTION PROOFS

We are in the habit of quoting twelve proofs. They are the appearances of Christ during the forty days, plus the later appear-

Sabbath is used twice and in each case it is plural. A literal translation is: "In the end of the Sabbaths as it began to dawn toward the first of the Sabbaths, came Mary Magdalene and the other Mary, to see the sepulchre." The plain meaning is that the seventh day Sabbaths of the old dispensation ended with the Redeemer's resurrection, and that the first of the Christian Sabbaths had come. Martin Luther gave this rendition ninety years before the King James' version was born. Young's translation is the same. We have scriptural authority for

the change, and every Lord's Day is the commemoration of Easter. The seventh day Sabbath commemorated creation. The first day Sabbath commemorates resurrection. To a lost race its resurrection means more than its creation and we sound the joy note because the change was made.—*The United Presbyterian.*

THE GREAT SEAL



The Empty Tomb

ance to the Damascus convert. There are at least two other proofs. One is the Christian Church. It would be non-existent if the Syrian stars still shone down upon a grave containing the dust of Him who was known as the Galilean teacher. If that were true, let Peter and his companions go back to their fishing. Let Matthew return to the tax collector's booth. But the fact stands out that all desire for these secular occupations was burned away by the vision of their risen Saviour. Somehow they were different men. Shale yielded to rock, weakness to a new dynamic, tears to triumph, the spirit of the vanquished to the spirit of victory. The Christian Church is built upon Christ's resurrection. It remains unshaken through the ages, and against it the gates of hell shall not prevail.

The other proof is the Christian Sabbath. In Matthew 28:1 the Greek word for the

ing this failure increasingly, the religious rationalists probably being the most stiff-necked group against making such confession.

The only thing that could bring the world to its senses now would be a mighty spiritual revival, a revival that would make man so big on the inside of him in the humble surrender of self to God, that he would gain character and power—which in his pride he has lost—to control and not be controlled by the vast mechanical contrivances he has invented wherewith to serve the monumental greed and pride and covetousness of nations and peoples.

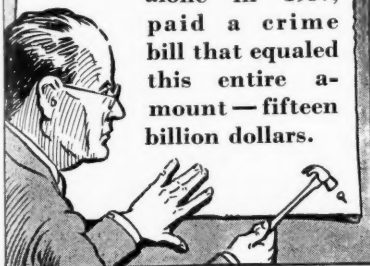
We should pray for such revival, even though we do not see how it can come. Whether it comes, will depend upon whether God's people shall really turn to Him, or go on to the end in the world-conforming self-deceptions which seek at once to hold on to God and the world.

Moody Monthly

STRANGER THAN FICTION

Last year all the nations of the world spent seven billion dollars for armaments, and are expected to contribute eight billion more this year.

But the United States alone in 1937, paid a crime bill that equaled this entire amount—fifteen billion dollars.



We may always rejoice in the glorious assurance that when man has failed, He who once came to die for men's sins and was rejected by their proud hearts, will surely come again in glory and regal power to establish righteousness, to abolish death, to judge the living and the dead, and to complete the salvation of all who believe in Him.—*Western Recorder*.

THE CHURCH THAT REFUSED TO CLOSE

One of the most historic and ancient Presbyterian churches in the United States is the Old Pine Street Church of Philadelphia. This church, which is actually the Third Presbyterian Church of Philadelphia, is the only colonial Presbyterian edifice still standing in the city.

It is unfortunate to note that in the vicinity of Old Pine Street Church, more than thirty Protestant churches have been closed within recent years, due to the fact that the neighborhood is now occupied chiefly by Russian Jews and Slavic people. But this grand old church is doing a noble work in its desire to minister to the people of its neighborhood. Any church situated in a neighborhood composed of Russian Jews naturally faces an extremely difficult mission problem, but the Old Pine Street Presbyterian Church is facing the problem in the correct way. While the communicant membership of this old church is but 72 members, the Sabbath School enrollment is in excess of 233 pupils, or more than three times the size of the church membership, and when one realizes that the churches of tomorrow will be made up chiefly of the Sabbath School students of today, we can feel certain that for years to come this fine old church will have a warm place in the hearts of the young which she now teaches.—*The Presbyterian*.

WHAT ONE CHURCH ACCOMPLISHED

Under the leadership of Dr. R. S. Beal, the First Baptist Church of Tucson, Ariz., in twenty years, has grown from a membership of 203 to 1,810. A new house of worship,

seating 1,500, was erected, and seven mission buildings have been either completed or are in the course of construction. More than forty of its members are in full-time service in home and foreign fields, several having received their training at the Moody Bible Institute. This church was selected as the headquarters of the southwestern conferences of the Moody Centenary celebrations.—*Bulletin*.

MIRACLE BOOK CLUB

A movement stressing Bible study and evangelism among high school youth, organized by Evelyn M. McClusky, of Richmond, Calif., and called the Miracle Book Club, has now over 1,000 chapters in existence, largely on the Pacific coast. The movement began in Portland, Ore. The speed with which it has grown can be judged from the fact that in 1936 there were 80 chapters, in 1937, 800, and now over 1,000. Groups are kept in touch with each other through a monthly paper called *The Conqueror's Calendar*. Consecutive Bible study is emphasized, with Christ always at the center of it. The club derives its name from the miracle-working power of God's Word. Many high school young people have been brought through the Miracle Book Club to a transformed life in Christ.—*Christian Union Herald*.

"WHO SAID SURPLUS?"

Rumors of a vast over-supply of ministers in the Presbyterian Church, U. S. A., seem to have convinced many congregations that a vacant church will have "easy picking" to find a pastor. A study of the 1937 General Assembly statistics reveals some interesting data. Total churches listed, 8,978, with 1,652 vacant. These "vacancies" are probably largely current, constantly occurring and being filled, though some are long vacant or discontinued. Total ministers listed, 9,891, apparently meaning that 913 are unemployed, with the list much larger because of many

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men serving two or more fields, even though many churches employ two or more ministers.

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Granted that some of these above classified would gladly enter the pastorate, the simple fact remains that the overwhelming majority of those who swamp the average pulpit committee with applications are not ministers

out of a job, but wanting a change of field. In other words, who said surplus?—*Presbyterian Tribune*.

JUDGE PREDICTS INCREASE IN JUVENILE CRIME

Judge Malcolm Hatfield of St. Joseph, Mich., recently stated that courts cannot compete with the cheap dance hall, divorce mill, road house, pool room, and questionable theatre and magazine. He asserted that thousands of children will soon turn to crime if indifferent parents are not educated to their duties and responsibilities. Judge Hatfield, whose work with youthful offenders is closely followed in parent-teacher, religious and educational circles, added that the ten

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million children who are affiliated with no church cannot be expected to develop character and high ethical standards of morality. —*Ohio Motor Travel*.

PALESTINE WEEK IN CHICAGO

The Hebrew Christian Alliance of America is sponsoring another city-wide effort in Chicago to focus Christian interest on the Jew and on the rebuilding of his homeland in Palestine. This endeavor began on March 1. Many of the Lord's children have been meeting in prayer for Israel, and making personal contacts with their Jewish friends and neighbors. The effort will culminate in Palestine Week at the Moody Memorial Church of Chicago, which opens with a rally, Sunday, March 27, at 2:30. This will be followed by sessions every afternoon and evening, at 2:30 and 7:30 P.M., until Friday, April 1.

Among the speakers are Dr. Max I. Reich, president of the Hebrew Christian Alliance of America and Bible teacher on the Extension staff of the Moody Bible Institute; Dr. Wilbur M. Smith, editor of *Peloubet's Notes* and member of the Faculty of the Institute; Rev. Harold L. Lundquist, Dean of the Moody Bible Institute; Rev. Nahum Levinson, of London, England, vice-president and delegate of the International Hebrew Christian Alliance, who has come for the special purpose of giving first-hand news regarding the condition of Jewry in Europe; Dr. H. A. Ironside, pastor of Moody Memorial Church; "Uncle" John Meredith, of the Family Bible League; Rev. Dan G. Finestone, evangelist to the Jews and lecturer on archaeology. Rev. T. L. Rydbeck, pastor of the Messiah Lutheran Church, Chicago, who recently returned from a visit to the Holy Land, will give a most interesting motion picture address on the rebuilding of Palestine. There will also be stereopticon addresses, daily Palestine news bulletins, special music, and Jewish exhibits. Programs and further information may be obtained from Rev. Solomon Birnbaum, 153 Institute Place, Chicago.—*Bulletin*.

April, 1938

Truth Illuminated

William Norton

PERSONAL WORK

One day a Cambridge undergraduate asked Bishop Taylor Smith, "What is personal work?" The Bishop replied: "Supposing we are conversing together when one of your friends joins our group. If you introduce your friend to me you do personal work." *If a man is walking with the Lord and a friend joins him, it should not be an unnatural or very difficult thing to introduce the friend to the Lord.*—Robert P. Wilder, in *Christ and the Student World*.

* * *

MIRRORING GOD

In a London hotel there is a hall in which, on top of a large cornice near the roof, are placed side by side the crests and mottoes of many cities. But I could not see these crests and mottoes because the cornice hid them. Then I noticed long panel mirrors round the hall and I discovered that if I looked in the mirrors I could see all the crests and all their mottoes. The mirrors reflected them, and brought them within sight. *Jesus is the mirror in which we see the reflection of God.*—John Macbeath, in *A Number of Things*.

* * *

NEGLECT OF THE BIBLE

Dr. James Hamilton once related an anecdote which illustrates a vital question in the Christian life. A writer recounts it as follows: "A gallant officer was pursued by an overwhelming force, and his followers were urging him to greater speed, when he discovered that his saddle-girth was becoming loose. He coolly dismounted, repaired the girth by tightening the buckle, and then dashed away. The broken buckle would have left him on the field a prisoner; the wise delay to repair damages, sent him on in safety amid the huzzas of his comrades."

The Christian who is in such haste to get about his business in the morning that he neglects his Bible and his season of prayer, rides with a broken buckle.—C. Lee Cook.

* * *

CLOGGED AND FREE CHANNELS

The difference between the standing and the state of the Christian may be illustrated by the example of a well-established river which never changes its general course, although it may vary greatly as to the volume of its flow. It is held in by bounds which we call banks. Sometimes it may become very low within those banks, and at other times it may overflow them. When for lack of fresh water flowing into it, the river runs low within those banks, the dry, ugly, earthy channel presents a snaggy appearance; but when the fresh water flows in abundantly, the stream becomes full, forceful and beautiful. *Through all this change, its standing remains the same; under both conditions it is the same river, but it is in a different state of freshness.*—Paul M. Tharp, in *Looking into Life*.

GOD'S SUNLIGHT

"No bacillus has been discovered that can survive the sunlight." No evil can survive the sunlight of the love of God aglow in the heart of man.—S. S. Teachers Quarterly.

* * *

VARIETY IN EXPERIENCES

Between the dawn and the night, between sunrise and sunset, between birth and death, what a strange and perplexing medley of experiences befalls us! The barometer of life does not always stand at "Fair." It more often stands at "Change." We have our patches of sunshine, but mingled with the sunshine there come rain and storm and fog and gloom. The forecast the radio announcer has so often to make, "Unsettled, with fine intervals," will do for a description of our human life. *And the venture of faith is to believe that all things work together for the good of those who love God and are called according to His purpose.*—J. D. Jones, in *Morning and Evening*.

* * *

THE EXERCISE OF FAITH

A building was being torn down and a laborer was set to pull at a rope attached to the top of a wall. "Do you think," a passer-by asked, "that you are going to pull that thick wall down that way?" The man continued his tugs as he replied, "It doesn't seem so to me, but I guess the boss knows what he is about." After an hour's pulling the man felt a slight vibratory response to his tug, and at last the wall swayed and fell. It had been undermined, and the man who gave the order knew that it would fall, although the man who pulled at the rope did not. Perhaps if more faith were exercised in Christ's commands now, we should be astonished at results, although "surprise" should have little or no place since God has made a definite promise.—*Christian Herald*.

* * *

HOW TO KEEP A WHITE ROSE

A long time ago, a gentleman took a white rose to a man who was laid up by an accident. He thought that it might be pleasant for the sick man to see a friend, to have a cheery word and get a sniff of the fragrance. So he carried the rose.

That was a good many months ago. This week the gentleman had a letter which said: "The white rose you brought me last spring is still fragrant in my memory." A rose that kept for six months, and is fragrant still! That is a secret worth learning, is it not?

This art of preserving things that are sweet and keeping them beautiful a long, long time, is one of the best I know. You can use it for so many things besides flowers, too—things that will soon fade and be gone if we keep them for ourselves, but which will be fragrant always if we carry them on some errand of love.—*Little Ten Minutes*.

THE COMING KING

Dean Farrar was a privileged personal friend of Queen Victoria, though he seldom referred to the distinction. But on the first anniversary of the accession of Edward VII to the throne of England, during the service in Canterbury Cathedral, he told how the Queen, after hearing one of her chaplains preach at Windsor on the second coming of Christ, spoke to the Dean about it and said, "Oh, how I wish that the Lord would come during my lifetime." "Why does your Majesty feel this very earnest desire?" asked the great preacher. With her queenly countenance lit up with deep emotion she replied, "Because I should so love to lay my crown at His feet."—*Light and Life Quarterly*.

* * *

WAVES THAT DRIVE US TOWARD GOD

A little boy made himself a boat, and went off in high glee to sail it. Presently it got beyond his reach, and in his distress he appealed to a big boy for help, asking him to get it back for him. Saying nothing, the big boy picked up stones, and seemed to be throwing them at the boat. The little chap thought he would never get his boat back, and that instead of helping, the big boy was annoying him. But presently he noticed that instead of hitting the boat, each stone went beyond it, and made a little wave, which moved the boat a little nearer to the shore. Every throw of the stones was planned, and at last the toy was brought within reach, and the little boy was happy again in the possession of his treasure.

Sometimes things in our life seem disagreeable and without sense or plan. But wait awhile, and we shall see that each trial, each striking of a stone upon the quiet water of our life, has brought us nearer to God.—*Christian Herald*.

* * *

SPIRITUAL POWER NEEDED

"The early Church had little machinery, but they had power. A young woman, a member of my church, worked in a large umbrella factory (in Philadelphia), at that time considered the largest umbrella factory in the world. She said to me one day, in a discouraged manner, 'Pastor, I'll have to hunt another job.' 'What's the matter?' I asked her, 'have they discharged you?' 'No, they haven't discharged me.' 'Well, hasn't your factory enough orders to keep going all the time?' 'No, not that at all. They have more orders than they can fill; but they haven't enough electricity to keep all the machines going at once, and my machine has to lie idle part of the week, and I lose so much time and pay. The trouble with the factory is, they have more machinery than power.'

"Let us not forget that the finest machinery made, is useless without power, and it is God's power which is essential to the carrying out of the Great Commission."—L. S. Bauman, in *Adult Bible Quarterly*.

Practical and Perplexing Questions

Grant Stroh

The right is reserved to reject controversial questions and others which may be deemed unprofitable to answer or for which we lack space. All questions must be accompanied by the name and address of the sender. Any books recommended may be ordered from the Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill.

QUALIFIED PARTAKERS OF THE LORD'S SUPPER

C.O.N., Galesburg, Ill.

Questions: (1) Who shall partake of the Lord's Supper? (2) Should people outside of the church be invited to partake? Even though professed believers, should they not be members of some local church?

Answers: (1) In general we may say that all may so partake who have been baptized by the Holy Spirit into the mystical body of Christ (I Cor. 12:13). No one is to be excluded from the Lord's table who is truly a member of that body. Even though he be a weak member he has been sealed by the Spirit (Eph. 1:13). In Paul's instructions to the church in Corinth he mentioned certain abuses and condemned certain practices (I Cor. 11:17-22). He also warned against partaking unworthily (vv. 27, 29) and urged upon all self-examination as a preparation (v. 28). Since the Lord's Supper is an important means of grace to believers, all are to partake who are able to "discern the Lord's body." This phrase excludes infants and very young children, and also those who have not been properly instructed as to the significance of the death of Christ. (2) It is a doubtful practice to permit or even to invite those who are not known to be church members in good standing, to partake of the Lord's Supper. If such are known to do so, they should be interviewed by the pastor, or by some qualified church official, and an endeavor be made to induce such (if they be saved) to unite with some evangelical church. A saved person naturally seeks fellowship with other members of the body of Christ. On the other hand, the fact should be recognized that we are living in a day when many churches have so far apostatized that it would be unwise to make mere church membership the sole qualification for partaking of the Lord's Supper. In view of the present state in our churches it is well to receive no one into fellowship who is unable to give a clear statement of his belief and Christian experience. Only they who are members of the mystical body of Christ have the right to sit at His table; nor should any such hesitate to be identified with some local church unless that church already has apostatized.

SATAN'S POWER OF DEATH

G.H., Paxton, Ill.

Question: Is it true that Satan has the power of death, and hence we cannot blame God for taking our loved ones?

Answer: One who really loves God will not blame Him for anything. We presume that you have in mind Hebrews 2:14. In the light of that verse our reply to your question is in the affirmative; but we should bear in mind that God is supreme and that

Satan's power is only permissive. We are reminded of the time when Christ was before Pilate, who had said to Him, "Knowest thou not that I have power to crucify thee, and have power to release thee?" To which Christ replied, "Thou couldest have no power at all against me, except it were given thee from above" (John 19:10, 11). "For there is no power but of God" (Rom. 13:1). Therefore we conclude that all human and all Satanic power is merely either delegated or permissive. With regard to Satan's power of death, we do well to remind ourselves that he was the one who tempted our first parents, and that "through one man sin entered into the world, and death through sin" (Rom. 5:12). Therefore in a sense, Satan is the one who is responsible for death, since "the wages of sin is death." Death originally was not a part of human nature, but is the result of the sin which was caused by Satan. In this sense he has the power of death; but although he caused it, he cannot deliver us from it. This power belongs to Jesus Christ alone. He can deliver us because He Himself died for our sins. Through His own death Christ not only brought to naught Satan himself, but delivers those who belong to Him from fear of death (v. 15. Read also vv. 16-18).

A GROUND OF ASSURANCE

J.R.S., Danville, Iowa

Question: What are the grounds of the Christian's assurance of salvation?

Answer: There are several, but we have space to suggest only one, namely, the new nature of the Christian himself. First of all he is a new creation. No longer are we the children of wrath (Eph. 2:3), but have become children of God (John 1:12; Rom. 8:16; I John 5:1). Therefore we cannot die (Luke 20:36; John 11:52). We have eternal life (John 3:16, 36; 5:24). We have this life because we have become partakers of the divine nature (II Pet. 1:4), partakers of Christ (Heb. 3:14), partakers of the Holy Spirit (Heb. 6:4). The same life that is in God is in us who are His children. Since God cannot die, neither can the Christian cease to have eternal life, with all its countless blessings.

THE BODY AND THE EAGLES

H.E.W., Mountain Lake, Minn.

Question: What is the meaning concerning the body and the eagles in Luke 17:37? In German the word for body has the meaning of carcass. How could such a vulgar picture fit in with the preceding verses telling of Christ's coming?

Answer: In the parallel passage in Matthew 24:28 the English word is carcass, although the Greek words in the two Gospels are different. Taking the word in Luke 17:37 to mean as you say, this appears to us to be in perfect harmony with what precedes. Two historical crises are appealed to. In the days of Noah the Flood came and wrought destruction to the impenitent sin-

ners (Matt. 24:39—"and took them all away"). In the days of Lot fire and brimstone from heaven wrought destruction. Likewise it shall be when the Son of man is revealed (v. 30). On the basis of these past judgments, appeal and warning are made to the suddenness of the judgments which are to befall the world when Christ returns. Two men may be sleeping in the same bed; one will be taken in judgment and the other left, being preserved for the kingdom which Christ is coming to set up. The same will be true of the two women grinders, and the two laborers in the field. In each case one will be taken, while the companion will be spared to share in the glory of the coming kingdom. All of which is in harmony with the work of birds of prey. Eagles take away in order to destroy, while vultures take away what already has been destroyed. So that whether the Greek word in verse 17, or in Matthew 24:28, is rendered either eagles or vultures, the two conceptions of taking and destroying are present, and are in full harmony with the verses which precede (Luke 17:26-36).

ORDAINED TO ETERNAL LIFE

M.V.H., Atlanta, Ga.

Question: Does Acts 13:48 teach that God has chosen an exact number of people to be saved, and that it is impossible for anybody else to be saved?

Answer: Much controversy has been waged over this text. Whatever may be the true interpretation it must not conflict with what has preceded. The gospel had been first preached to the Jews, who had rejected it (vv. 38-46). Verse 39 places belief before justification. When the Jews had left the synagogue the Gentiles requested that the way of salvation be preached unto them (v. 42). The Jews and proselytes who had believed, were exhorted to "continue in the grace of God" (v. 43). On the next Sabbath the Jews again contradicted the words of Paul, and blasphemed. Then Paul and Barnabas boldly accused the Jews of rejecting the Word of God and thus had judged themselves unworthy of eternal life (v. 46). The entire responsibility was placed upon them. Of their own volition they had refused to be saved. With the Gentiles, or some of them, it was different. These rejoiced to hear the Word of God and glorified it (v. 48). Both the saved and the unsaved heard the same message of salvation and acted freely in rejecting or in accepting it.

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PURPOSE OF THE PARABLE

E.L.F., Palmyra, Ill.

Question: What does our Lord mean by His statement in Mark 4:12?

Answer: Our Lord's explanation of His use of parables is given in Matthew 13:10-15. Up to this period in His public ministry Jesus had spoken plainly; but when it became evident that the Jewish leaders were antagonistic to Him, would not repent nor acknowledge His claims, Jesus began to make large use of the parable. Why? As Isaiah had prophesied, the people were dull of hearing and had closed their eyes and ears, lest they should see, hear, understand, be converted and healed (v. 15). The parable therefore was not to clarify the truth, but to conceal it from those who had determined to reject it; but also to reveal it to His disciples, who wished to be further instructed (v. 11). In this thirteenth chapter of Matthew the mysteries of the kingdom in the present age were set forth in parable form for the instruction of His disciples.

THE GREATER WORKS

L.F.M., Wilkinsburg, Pa.

Question: What are the "greater works than these" which were to be done by believers on Jesus Christ (John 14:12)?

Answer: Included in these would be the credentials in the form of miracles and performed by apostles and the others (Mark 16:15-18). But miracles of a different kind appear also to have been in the mind of Christ. Not only miracles such as He had wrought, but transcendent miracles; and because He was going to leave them. Since this statement is followed immediately by the promise of answer to prayer in His name, in order that the Father might be glorified in the Son (v. 13); and since the coming of the Holy Spirit is promised in the following verses, may we not properly conclude that the greater miracles to be wrought were to be of a spiritual nature? While the disciples (both the twelve and the seventy) wrought great physical miracles when Christ was upon earth, He now promised new and special power after the Holy Spirit was evidenced on the Day of Pentecost, when the three thousand souls were added to their number.

THE JUDGMENT SEAT OF CHRIST

G.S.S., Philadelphia, Pa.

Question: Since we are to be like Christ and are to be presented faultless before the throne (I John 3:2, Jude 24), why must believers appear before the judgment seat of Christ (II Cor. 5:10)?

Answer: The first two references apply to character, while our appearing before the judgment seat of Christ is judgment for the purpose of rewards for service. No Christian will be judged for his sins, for they all have been atoned for by Christ (Rom. 8:1-9). He shall "appear," or "be made manifest," not to be condemned, but to be rewarded for the things done while in the body. For the saved person is not to live henceforth unto himself, but unto Christ who died for him, and rose again (v. 15). According to the service, so is the reward.

VICTORY OVER SIN

R.F.H., Memphis, Tenn.

Question: How can I get victory over a besetting sin?

Answer: Instead of "struggling with it," as you say you have done for over two years, trust Christ to give you the victory (Rom. 7:23-25). In addition, live a life of prayer. Talk to God. Never lose touch with Him, and if possible turn to your Bible at once whenever the sin first suggests itself to you. Carry a pocket New Testament with you and do not be ashamed to read it anywhere. Fill your mind with pure and holy thoughts and affections. Prayer and the Word will bring you at once into the conscious presence of God from whom victory is assured.

AMPLE PROVISION

R.J.C., Homer, N.Y.

Question: Luke 22:35-38 is very perplexing. What is your interpretation?

Answer: The reference in verse 35 is to the previous commission of the twelve (Matt. 10:9, 10). At that time they were sent to their fellow countrymen. This mission was a temporary one. Soon they are to hear the commission, "Go into all the world." The situation and the conditions were to be entirely different. In view of the wider commission they were to make ample provision for their needs. Hence the instructions were the reverse of those previously given (v. 36). Verse 37 refers to His trial and crucifixion. His life upon earth was nearing its end. The most difficult words to understand are those concerning the swords. Since the weapons of our warfare are not carnal (II Cor. 10:4), perhaps the language may be used simply in contrast with the former instructions, and used as a means of testing their willingness to face unknown dangers. On the part of the disciples also there seems to have been a misunderstanding, for they replied, "Lord, behold, here are two swords." Our Lord did not say, "They are sufficient," but, "It is enough," or "Let the matter drop," might be the meaning. Since they had failed to grasp the full significance of His instruction for the preparing for a different and a larger mission, He wished to drop the matter. They would understand better at a later time, after the Day of Pentecost.

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Harold L. Lundquist

April 10

FINDING OURSELVES IN SERVICE Mark 8:27-38

Golden Text: What shall it profit a man, if he shall gain the whole world, and lose his own soul?—Mark 8:36.

"Finding ourselves" seems like a singular, almost self-contradictory expression, but it refers to a sound principle recognized by psychologists as well as spiritual leaders. As a matter of fact, modern psychology has begun to recognize and use spiritual laws and principles which alone bring about human happiness and efficiency. Too frequently this borrowing from Christianity is only a recognition of principles while denying the power of God, but at least it indicates that those who have contended that the best place to learn psychology is in the Bible with the Holy Spirit as the teacher, were right.

A word of warning—let no one who studies this lesson fall into the serious error of thinking that some formal religious service will bring redemption and favor with God. We are saved by grace through faith in the Lord Jesus Christ—"not of works, lest any man should boast." It is, then, by the new birth that we are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).

It is the Christian who needs to "find himself in service." Only as he thus yields to Christ does he really find the life worth living. The words of Jesus in verse 35 of our lesson are solemnly and gloriously true. If you save your life for yourself it will wither and die in your hands, but if you give it to Christ He will return it to you glorified.

I. Clear Confession (vv. 27-30).

Even those who deny to our Christ the recognition of His deity, and the devotion of life which is His just due, must if they are at all intelligent, admit that no man ever lived who has made such an impact on human history. Even in the days of His life on earth those who did not accept Him as Christ regarded Him as the resurrected form of one of the nation's greatest leaders. Now unbelieving men speak of Him as the great founder of Christianity, a mighty leader, a wonderful example, or an unequalled teacher.

It is not enough that we stand with the mass of humanity who may thus admire Him, but who do not count Him as Saviour and Lord. The question comes to us as it did to the disciples, "Whom say ye that I am?" "Thou art the Christ"—this alone suffices as the foundation for Christian testimony and conduct.

II. Corrected Error (vv. 31-33).

Although Jesus was not yet ready to have His Messiahship proclaimed to the public, He was prepared to teach His disciples concern-

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ing not only that important truth, but of His rejection and death. "He began to teach them that the Son of man must suffer . . . be rejected . . . killed and . . . rise again."

Note the divine "must." While it is true that wicked men showed their hostility toward our God and His Christ by hanging Him on Calvary's cross, yet it was to die for our sins that He came into the world. The cross has rightly come to represent God's love to the world rather than man's hostility to God.

Error now asserts itself, and strangely enough it is the very one who had the clearest grasp of the truth regarding the Messiahship of Christ and boldly expressed it, who now objects to the revelation of the coming death and resurrection of Christ, and lends his voice to rebuke the Master for speaking of it.

Satan hates the cross and the open grave. Jesus won the victory over him there. He did not want to hear of it before it took place, and used impulsive Peter for a mouthpiece to object. He does not want to hear about it now, and uses many a skillful and gifted preacher to speak against it. "The offense of the cross" (Gal. 5:11) has never ceased.

Correction is not always pleasant, but when it is necessary it should be done. Jesus did it plainly, rebuking Satan who was using Peter, but thus also indirectly dealing with Peter for permitting such use of his faculties.

III. Consecrated Life and Service (vv. 34-38).

Any one of these five verses would be a suitable theme for a whole volume of comment. How inexpressibly rich in meaning is the Word of God!

"Let him deny himself" (v. 34). That command we have construed to mean that we should perform little acts of self-denial, foregoing some comfort or pleasure, possibly for a few weeks. It does not mean that at all. It means the renouncing of self and self-will, and a complete yielding to God's will. Likewise, to take up one's cross does not mean to bear some of life's little disagreeable experiences. It means again, to die to self and to live for Christ.

Careful attention should be given to the solemn questions asked and statements made in verses 35-37. These are not the reasonings of a man—they fall from the lips of the Son of God. What, He asks you, will you give in exchange for your soul?

That Jesus should be ashamed of those who because of their sin have turned away from Him, is understandable. But where will the most bitter enemy of the gospel find one word or act in the life of our Lord which should cause anyone to be ashamed of Him? Why then are men ashamed of Him? Because His holy person and work condemn them in the sins which they are unwilling to forsake.

April 17

THE VICTORIOUS SERVANT Easter Lesson Acts 2:22-36

Golden Text: This Jesus hath God raised up, whereof we all are witnesses.—Acts 2:32.

"Up from the grave He arose
With a mighty triumph o'er His foes;
He arose a Victor from the dark domain,
And He lives forever with His saints to reign;
He arose! He arose!
Hallelujah! Christ arose!"

Let the glad chorus swell the good tidings that the One who humbled Himself to become the servant of all, is the "Victorious Servant"—yes, the Victorious Lord!

Easter is the great holiday—a real holy day—of the Christian Church. We rejoice in the incarnation, for only as the Son of God identified Himself with the human race could He bear our sins on Calvary's tree. We keep the cross before us, for only as He died, did He make atonement for our sin. But above all we observe the resurrection, for had He not risen for our justification, we would indeed have been without any hope. Ours is a resurrection faith; let us live it in resurrection power.

Life is so serious in its responsibilities and burdens, so often disappointing in its trials and sorrows, that we need to sound the note of victory. But it must be real victory and it must be assured at the crucial point where all the hopes of man find defeat—at death. Only the Christian has the assurance of victory there, but, thank God, he does really have it in our Lord Jesus Christ.

Turning aside from our studies in the Gospel of Mark for today, we consider together the sermon of Peter on the day of Pentecost. He declared Jesus to be:

I. Approved by Mighty Works (v. 22).

Theories may have validity only to the man who accepts the authority of the one who proclaims them, but facts are stubborn things, the reality of which no man can deny. There are those who speak about the Lord Jesus as though we asked them to accept Him on the basis of our claims for Him as the Son of God. They forget that the facts of history—from the hundreds of years before His incarnation when the prophets spoke of His coming, down through the account of His earthly life, death, and resurrection, to which we may well add the inescapable argument of Christianity as it stands in the world today—all speak of Him as the Son of God. Our Saviour is indeed "approved of God unto" every one who wants to believe, "by mighty works and wonders and signs."

II. Delivered Up to Die (v. 23).

The cross was not an accident. Jesus did not die as a martyr to a noble but hopeless cause. He came into the world "to give his life a ransom for many" (Matt. 20:28). He said, "I lay down my life . . . No man taketh it from me, but I lay it down of my

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self. I have power to lay it down, and I have power to take it again" (John 10: 17, 18).

But the fact that the cross was in the eternal plan of God in no way justifies those who slew Him. Though they were fulfilling the divine purpose, they were acting as free moral agents fully responsible for their wicked deeds.

III. Raised Up by God (vv. 24-32).

"It was not possible that he should be holden" of death (v. 24)—what a beautifully final and positive statement. It was an impossibility that Christ should remain in the grave, and it is the absolute assurance of Scripture that we who "be dead with him shall also live with him" (II Tim. 2:11). To the believer, the one who is in Christ, the resurrection of the Saviour is the guarantee that we shall be raised. Christ is the first-fruits of them that sleep in the grave (I Cor. 15:20).

Peter in his sermon turns to the Scriptures to prove the resurrection, referring to the prophet Joel as well as to the psalms of David. It would be well for us to do likewise on this Easter Sunday of 1938, for we have infinitely richer resources. In our hands is the New Testament with the story of the resurrection and all the references of the epistles to this glorious truth. Use your whole Bible as you teach the lesson.

IV. Ascended and Exalted (v. 33).

"Look, ye saints! The sight is glorious:
See the Man of Sorrows now;
From the fight returned victorious,
Every knee to Him shall bow:
Crown Him! Crown Him!
Crowns become the Victor's brow."

"He humbled himself . . . Wherefore God hath highly exalted him" (Phil. 2:8, 9). Read Philippians 2:5-11 as a fitting close to this glorious lesson.

April 24

RECEIVING VISION FOR SERVICE Mark 9:2-10

Golden Text: This is my beloved Son: hear him.—Mark 9:7.

"Where there is no vision the people perish," said the wise man of old (Prov. 29: 18). For want of a true vision of God, a knowledge of His truth, and the God-given constraint which makes men give themselves in sacrificial service, the people will perish in their sins. But let men come to know the truth as it is in Christ, learn to know Him as the Son of God glorious and powerful, and then let them translate their knowledge of Christian truth and their personal spiritual experiences into the daily ministry to the needs of their fellow men, and there will be songs of salvation and joy.

The transfiguration of our Lord meant much to Him as it brought new assurance of His divine Sonship, His acceptance with the Father, and His resurrection to follow the death of the cross. We do well to recognize its testimony to Him, but we think today especially of the experience of the disciples and their preparation for service. We, like them, must

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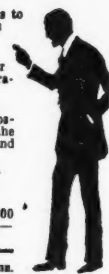
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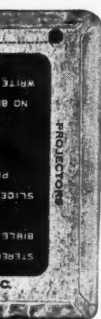
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knowing little more than that He is the divine Saviour, and one may enter into Christian living with a meager knowledge of the doctrines of the Bible. But the Christian who fails to grow in knowledge will not grow in grace as he should. God sets no premium on ignorance; in fact it is quite evident that the great blight on the Christian Church today is the appalling lack of understanding of God's Word.

The disciples came to a fuller conviction that He was the Son of God as they saw Him transfigured and heard the Father say, "This is my beloved Son." They learned more plainly the truth of His coming death for the sins of all mankind. They saw in the indescribable beauty of that moment the foregleam of His coming glory. What important truths these are—His deity, His redemption, His coming kingship. Do we have a clear grasp of these truths? If not, let us search the Scriptures.

II. Experience Spiritual Power.

Great experiences of spiritual renewing and power are necessary to effective life and testimony. They may not be in outward manifestation, in fact they are more often in the inner recesses of the soul; but they transform men and send them forth to magnificent living for God. One wonders if much of the dearth of power in the Christian Church is not to be attributed directly to the lack of such experiences with God.

The disciples had an unforgettable mountain-top experience. Even so have many others found the secret of power. It came to D. L. Moody as he walked down a New York street, praying in agony, "Deliver me from myself. Take absolute sway." The story of what happened to him and through him as a surrendered instrument in God's hand, is written large on the pages of history. Others had similar experiences. Let us remember that such privileges are not reserved for a few, they are the birthright of every Christian. Power without knowledge is a dangerous and destructive thing, but knowledge without power is a dead thing, resulting in a stale and unfruitful orthodoxy that in turn produces a dreadful and unchristian religious system.

III. Serve Needy Humanity.

Dr. Moore beautifully suggests that Jesus and the disciples went up to the place of prayer, into the place of glory, and down to the place of service. How fitting is that sequence. Much confusion exists in the Church because those who have foolishly abandoned their interest in the truth of God's Word and have substituted the energy of the flesh for spiritual power, have been most diligent in service to humanity, while those who know and accept the truth about Christ, and who profess to believe in the power of the Spirit-filled life, have failed to serve their needy neighbors. How delightful and useful is the normal, well-rounded life of the true Christian, one equipped with an understanding of Christian doctrine, endued with Holy Ghost power, and humbly serving others. Are you that kind of a Christian? If not, why not?

May 1
FOLLOWING VISION WITH SERVICE

Mark 9:14-29

April, 1938

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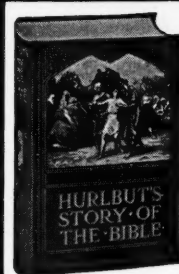
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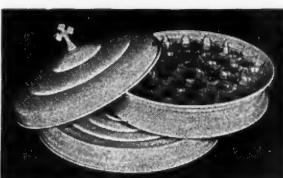
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Golden Text: All things are possible to him that believeth.—Mark 9:23.

One of the lessons that seems hard to learn and to keep constantly effective in the life of a Christian is that mountain-top experiences of spiritual uplift are not an end in themselves, but a preparation for service. All too often we come to regard such times of peculiar blessing, whether in the privacy of our own room, or in the great conference of Christian workers, as something which should glow warmly in our own hearts, making us glad in the Lord, and not as a background and preparation for ministry to others. One might just as well hope to feed the physical body constantly without any work or exercise and keep in good health, as to feed the soul on good things, do nothing for God or fellow men, and still avoid what someone has called "spiritual dyspepsia."

The writer has just attended a most unusual and blessed Bible conference, the leaders of which rightly apprehended this truth. Evangelism was the matter chiefly in mind, but instead of announcing the theme of the week's meetings as "Evangelism" the program presented it as "Preparation for Evangelism." That is sound spiritual sense. We came not to discuss evangelism itself, so much as to prepare ourselves to go out and evangelize. God help us to do it!

When Jesus and the three disciples came down to the valley they found the other disciples helpless in the face of a great need.

Jesus rightly characterized the time in which He lived as

I. A Faithless Generation (vv. 14-19).

"Jesus found in the valley disputing scribes, a distracted father, a demon-possessed boy, and defeated disciples." The unbelief which called forth the rebuke of Jesus "is revealed in different phases. There were the scribes—willful and persistent unbelief; there was the father—unwilling unbelief; there was the boy—irresponsible unbelief; and there were the disciples—unconscious unbelief. The whole atmosphere was an unbelieving atmosphere" (Morgan).

As we look at that depressing picture of long ago, let us consider ourselves lest we also be tempted to "limit God" by our faithlessness. The most casual reader of Scripture cannot help but see that God seeks out and honors faith, and as we begin to study God's Word with care, we realize that the fundamental of all fundamentals is really to believe God. Some Christian men and women are living out a tremendous testimony for God by fully believing Him and His Word, but many of those who profess to follow Him actually make Him appear ridiculous before the world, because their unbelief makes Him out to be a "small" God instead of the infinite, eternal, omnipotent God.

II. The All-Powerful Saviour (vv. 23-27).

The keynote of our first division might well have been the sad words, "They could not," in verse 18. But now the Son of God has come and the new keynote is the inspiring words of verse 23, "all things are possible to him that believeth." There is no problem too difficult for our Lord; there is no sorrow too deep for His comfort; there is no challenging opportunity too great for His enabling power.

One of the most distressing facts that emerges as one becomes acquainted with

Christian work and workers is that everywhere the work of God is being hindered, yes, almost destroyed in some places, by bickering and strife within the Church. Much of this is due to the divisive work of wicked men and women who deny their testimony by their destructive works. But one wonders if much of it might not be stopped "dead in its tracks" if the ones against whom the attacks are directed were first to see that their own life is blameless before God and then trust Him to meet the issue. He is able. Read Isaiah 54:17, and if you are a true "servant of the Lord" claim your "heritage."

III. Prayer the Connecting Link (vv. 28, 29).

The disciples in chagrin at their inability to deal with the difficulty of the demon-possessed boy, having witnessed the power of Christ in delivering him, begin now to realize that evidently even though unconscious of it, they had come into the powerless position of unbelief.

What a solemn warning there is for us in the experience of these followers of the Lord. Like the termites, who destroy the very life and strength of wood, and yet leave it apparently whole, only to crumble in dust when it is put under the pressure of daily use, there are spiritually destructive influences which all but unconsciously destroy the virile strength of the Christian. Prayerlessness is the most effective weapon of Satan at this point.

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PSALM 46

1. An Assuring Declaration (v. 1).
2. A Logical Calculation (vv. 2, 3).
3. A Happy and Restful Habitation (vv. 4, 5).
4. A Foretelling of Desolation (vv. 6-8).
5. A prophecy of the Consummation (vv. 9, 10).—Lester L. Case.

PSALM 150

1. Where to Praise—spiritual and physical spheres (v. 1).
2. Why to Praise—for what He is, and for what He does (v. 2).
3. How to Praise—varied instruments, all our powers (vv. 3-5).
4. Who can Praise—the living, those that have the Spirit (v. 6).—G. M. Lear, in *The Believer's Magazine*.

"WHO IS THIS?"

Mathew 21:1-7 (v. 10)

(A Suggestion for Palm Sunday)

Introduction: This question was asked by the multitudes when Jesus entered Jerusalem as the promised King of Israel; emphasize His Kingship (John 12:12-15).

1. The King Foretold by Prophets (Zech. 9:9; Isa. 62:11).
2. The King Proclaimed as Prophesied (Matt. 21:5-9).
3. The King Approved by God (Matt. 21:12-14; Acts 2:22).
4. The King Rejected by the Rulers (Matt. 21:15-17; Luke 19:39-44).
5. The King Mocked and Crucified (Matt. 27:27-37).
6. The King Raised and Exalted (Matt. 28:5-7; Acts 2:31-33).
7. The King Returning and Reigning (Matt. 25:31-46; Rev. 19:11-16).—N. H. Camp.

GOOD FRIDAY

Suggestive Texts and Themes

The Solemn Spectacle: "The people stood beholding" (Luke 23:35).

The Voice of the Cross: "There they crucified him" (Luke 23:33).

The Crucifixion: "There they crucified him, and the malefactors, one on the right hand, and the other on the left" (Luke 23:33).

The First Good Friday: "Who his own self bare our sins in his own body on the tree," etc. (I Pet. 2:24).

Groups at the Cross and Why They Were There: "And they crucified him, and parted his garments, casting lots: that it might be fulfilled," etc. (Matt. 27:35-43).

Man's Unbeliefs: "They cried, saying, Crucify him! crucify him" (Luke 23:21).

The Title on the Cross: (John 19:19). **Pre-eminent Glory of the Cross of Christ:** (Gal. 6:14).

The Man of Sorrows: "A man of sorrows, and acquainted with grief" (Isa. 53:3).—*The Expositor*.

April, 1938

THE RESURRECTION

This body is my house—it is not I; Herein I sojourned till, in some far sky, I lease a fairer dwelling, built to last Till all the carpentry of time is past. When from my high place viewing this lone star, What shall I care where these poor timbers are?

The ancient heavens will roll aside for me As Moses monarched the dividing sea. This body is my house—it is not I, Triumphant in this faith I live and die. —Frederick Lawrence Knowles.

A GLORIOUS CONFESSION

John 20:28

1. Of His Deity—"My God."
2. Of His Authority—"My Lord."
3. Personal Surrender to Him—"My Lord and my God."—William P. Golder.

THE CONFIRMATIONS OF THE EMPTY TOMB

1. The Word of God is confirmed (Luke 24:45, 46)—"He rose again the third day according to the scriptures" (I Cor. 15:4; Acts 2:29-31; 13:32, 33).
2. The predictions of the Lord Jesus concerning His resurrection are confirmed (John 2:19-21; Matt. 12:40; 16:21; 17:22, 23; 20:17-19; 26:32, and parallels).
3. The ability of Christ to make atonement for our sins was confirmed—"raised again for our justification" (Rom. 4:25; Acts 2:24, 32; I Cor. 15:17).

"The resurrection put the death of Jesus Christ before the world in its true light." —H. P. Liddon.

4. The hopes of man for his own resurrection were here confirmed (I Cor. 15:20-23; 6:14; II Cor. 4:14; I Pet. 1:3; II Tim. 1:10).—Wilbur M. Smith.

THE ANGEL'S GOSPEL

Matthew 28:5-7

Introduction: No earthly power dared to touch the Roman seal, but an angel did. There are nine things to consider in "The Angel's Sermon":

1. It is a Gospel of Courage—"Fear not ye."
2. It is a Gospel of Salvation—"ye seek Jesus, which was crucified."
3. It is a Gospel of Response—"I know that ye seek Jesus."
4. It is a Gospel of Victory—"He is not here."
5. It is a Gospel of Resurrection—"for he is risen."
6. It is a Gospel of Fulfilled Prophecy—"as he said."
7. It is a Gospel of Activity—"go quickly."
8. It is a Gospel of Promise—"he goeth before you."
9. It is a Gospel of Assurance—"there shall ye see him."—A. C. Dixon.

THE RELATIONSHIP OF OUR LORD'S RESURRECTION TO THE SPIRITUAL LIFE OF THE CHRISTIAN

Philippians 3:10

1. The fact of the believer's identification with Christ in His death and resurrection (Rom. 6:1-4).
2. The result of the believer's identification with Christ in His death and resurrection (Rom. 6:5-10).
3. The obligation of the believer in view of this fact, and result (Rom. 6:11-14).—Kenneth S. Wuest.

THE CHRISTIAN LIFE IN SEVEN CHAPTERS

The Epistle to the Philippians

- I. His Past—without Christ (1:28).
- II. His Present—in Christ (1:2).
- III. His Pattern—live Christ (1:21).
 1. Determination—"in nothing" (1:20).
 2. Desire—"Christ shall be magnified" (1:20).
 3. Delight—"to me to live" (1:21). (The out-living of the in-living Christ.)
- IV. His Passion—know Christ (3:10).
- V. His Purpose—for Christ (3:7).
 1. Service as seen in Epaphroditus (4:18).
 2. Suffering as seen in Paul in prison.
 3. Sacrifice as seen in Philippians (4:18).
- VI. His Power—through Christ (4:13).
- VII. His Prospect—like Christ and with Christ (3:21; 1:23).—A. P. Gibbs, in *Philippine Evangelist*.

IN THE LIKENESS OF HIS RESURRECTION

Romans 6:5

I. Planted Together in Death (Col. 3:3).

1. Free from death (Rom. 8:2).
2. Free from sin (Rom. 6:7).
 - a. By daily dying (I Cor. 15:31).
 - b. By mortifying the body (Col. 3:5, 6).

II. Power Together in Life (Matt. 28:18, 20).

1. Created in righteousness (Eph. 4:24).
2. Complete in Him (Col. 2:9, 10).
 - a. Quickening of the body (Rom. 8:11).
 - b. Christ, the life (Phil. 1:21).

III. Perfect Together in Glory (I John 3:2).

1. The seed is perfect (I Pet. 1:23).
2. The work is perfect (Heb. 10:14; I Pet. 5:10).
 - a. We shall be spotless and glorious (Eph. 5:27).
 - b. We shall be like Him (Phil. 3:21).—A. D. Ellington.

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

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THE CHOSEN PATH

How often, Lord, I try to choose
The path for Thee;
Instead of asking Thee to choose
My path for me.

The chosen path of safety, Lord,
Thy choice must be.

Sometimes, in earnest, pleading prayer,
I seem to see
A way that looks like Thine . . . O may
I leave Thee free

To choose, and plan, and open up
Thy path for me.

—L. M. Warner.

SEVEN FORMS OF OPPOSITION TO NEHEMIAH

1. The laughter of the enemy (Neh. 2:19).
2. The aggravation (grief) of the enemy (2:10).
3. The wrath of the enemy (4:1).
4. The mocking of the enemy (4:3).
5. The conflict of the enemy (4:8).
6. The subtlety of the enemy (6:1, 2, 10).
7. The craft of the enemy (6:19).

—D. L. Moody.

HOW THE NEW TESTAMENT WITNESSES

That Jesus is the Son of God

1. Adorned by Angels (Luke 1:28-33).
2. Affirmed by the Father (Matt. 3:17).
3. Announced by John the Baptist (John 1:34).
4. Acknowledged by Demons (Matt. 8:28, 29).
5. Avowed by the Centurion (Matt. 27:54).
6. Attested by Miracles (John 5:36).
7. Attacked by His Enemies (John 5:16-18).
8. Approved by the Spirit (Rom. 8:11).
9. Accepted by His Disciples (Matt. 14:33).
10. Asserted by the Evangelists (I John 5:20).—James Ostema.

BUILDING AGAINST DOOMSDAY
Luke 6:46-49

I. Living Is Building.

1. We are all builders (Luke 6:48, 49).
2. Each must live in the house he has built (Gal. 6:7).

II. Two Kinds of Builders.

1. The wise builder (Luke 6:48; I Cor. 3:12).
- a. His foundation is the Rock.
- b. His structure is of durable material.
2. The foolish builder (Luke 6:49; I Cor. 3:12).
- a. His foundation is false.
- b. His structure is of perishable material.

III. The Tests of the Building.

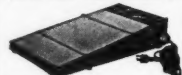
1. Life is a test (I John 2:15; Rom. 7:18).
- a. Tested from without.
- b. Tested from within.
2. Death is a test (Heb. 9:27; I Cor. 3:13-15).
- a. Test of profession (the foundation).
- b. Test of Christian works (the structure).—Clifford E. Nordine.

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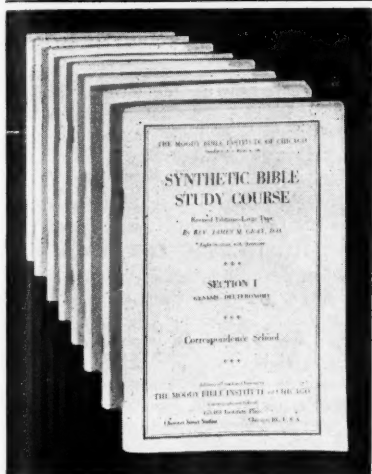
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THE RESULT OF AN OPEN DOOR

Revelation 3:20

1. Recognition.
2. Invitation.
3. Reconciliation.

—Oliver L. Whitson.

THE CHRISTIAN'S DOXOLOGY

Revelation 1:5, 6

1. "Unto him." It is sung before the world, but unto Him, the personal God, Creator and Redeemer.
2. "That loved us." This is the personal note, not "loved the world" here, but rather loved "us."
3. "And washed us from our sins in his own blood." Here is the high note in the doxology, the phrase which distinguishes it from the traditional doxology. "Praise God from whom all blessings flow" might be sung by anyone, but the Christian's doxology witnesses to the blood of the personal Saviour and its personal application to the redeemed soul.
4. "And hath made us kings and priests unto God and his Father." From pagans we have been changed to priests, whose privilege and duty it is to stand before God in behalf of others as intercessors, intermediaries (Exod. 32:31, 32; Ezek. 22:30).
5. "To him be glory and dominion for ever and ever. Amen." God's creative and redemptive purpose is sustained. God is glorified in the death of Christ and in the lives redeemed by that perfect sacrifice (John 17:1, II Thess. 1:10; I Pet. 4:11, 14).

—William J. Hooker.

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FORGIVING GRACE IN THREE PARTS

Micah 7:18-20

The grace that *pardons iniquity* (v. 18).
The grace that *subdues iniquity* (v. 19).
The grace that *performs what it prom-
ises* (v. 20).—A. T. Pierson.

THE ARM OF THE LORD

Mighty (Ps. 89:13).
Holy (Ps. 98:1; Isa. 52:10).
Strong (Jer. 21:5; Luke 1:51).
Glorious (Isa. 63:12).
High (Acts 13:17).
Outstretched (Exod. 6:6; Deut. 5:15).
Everlasting (Deut. 33:27).
A question which points out man's need
(Job 40:9).

DISALLOWED BUT PRECIOUS

I Peter 2:4

The words of the text are descriptive of a
twofold estimation of Christ: the one, hu-
man; the other, divine; the one of unbelief,
the other of faith. With an indelible mark
the page of human history is stained, for by
divine authority it is recorded, "He was dis-
allowed indeed of men." Such was the fruit
of unbelief. But, in contrast to this, how
delightful is faith's immortal estimate, which
describes the very same Jesus as "precious."
Let us look at Him thus in a sevenfold way:

1. He is precious because He is our Liber-
ator (Gal. 5:1; 3:13).
2. He is precious because He is our Life
Giver (I John 4:9).
3. He is precious because He is our Light
Giver (I John 2:8).
4. He is precious because He is our Leader
(Heb. 12:2).
5. He is precious because He is the Law
Fulfiller (Matt. 5:18; Col. 2:14).
6. He is precious because He is our Lord
(John 13:14).
7. He is precious because He is our Lover
(John 13:1, 34).—James Forbes, in *The Be-
liever's Magazine*.

HOMILETIC ANALYSIS

"I feel constrained to bear witness that no
amount of study of commentaries or any
other human product has been of help to me
in any way comparable to the devotional,
spiritual study of the Scriptures in the origi-
nal tongue—carefully noting every word,
phrase, case of a noun, mood and tense, num-
ber and person of a verb, and the relation
of clauses and phrases to each other . . .

"The highest kind of homiletic analysis is
not an *invention* but a *discovery*, not a prod-
uct of ingenuity but a result of illumination.
Take, for example, our Lord's intercessory
prayer (John 17). A careful study shows that
the four prepositions reveal our Lord's con-
ception of the relation of the believer to the
world.

1. They are *in* the world.
2. They are *not of* the world.
3. They are chosen *out of* the world.
4. They are sent *into* the world.

"The same chapter reveals the progress of
the believer: (1) Separation; (2) sanctifica-
tion; (3) unity; (4) glory. Nothing can be
added, nothing can be subtracted from these;
neither can the order be changed."—A. T.
Pierson, in *Arthur T. Pierson: A Biography*,
by his son.

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Biography,

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Evangelistic and Bible Conference Fields

Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.—Editors.

A splendid work was done among the boys and girls in the Mt. Olive Missionary Church, Peoria, Ill., when Paul and Mrs. White, singers and young people's workers, assisted Dr. Charles F. Weigle in a two weeks meeting. More than 150 names of people not attending church or Sunday School were given to the pastor, W. H. Lugibihl. Souls were saved during the meeting and believers were encouraged in the faith. Radio station WMBD extended their facilities to the evangelists during the two weeks. In San Jose, Ill., Mr. and Mrs. White assisted Paul R. Nestler, pastor of the Salem Methodist Episcopal Church. The attendance maintained a good average despite the severe winter weather, and the results were gratifying. The pastor and members of the church co-operated.

A union revival for the Methodist and Presbyterian churches of Belle Plaine, Kan., conducted January 26 to February 6, by Guy W. Green, resulted in 45 persons being received into church membership, 37 of whom came on confession of faith. In the First Presbyterian Church of Clovis, N.M., a series held by Mr. Green for Clyde B. Barton, pastor, resulted in 12 new members.

After conducting the Altoona, Pa., monthly Bible conference in the Calvary Baptist Church in January, George C. Westberg preached February 20 for the Wheaton (Ill.) Bible Church. During the following week he conducted special services for the Sterling College (United Presbyterian), Sterling, Kan. All the churches of the town co-operated.

During their campaign in the Central Baptist Church, Erie, Pa., O. W. and Mrs. Stucky had the joy of seeing 39 confess the Lord as their Saviour and 15 come out for church membership and baptism. There were 135 who signed the Bible reading covenant card. Many reconsecrations and expressions of a deeper Christian experience as a result of Mr. and Mrs. Stucky's work were reported.

Raymond O. and Mrs. Nelson assisted the Tabernacle Baptist Church, of Ithaca, N.Y., in a three-week engagement January 18 to February 6. The Lord wonderfully blessed with the salvation of souls and revival of the saints. Boys' and girls' meetings were also conducted, which attracted great interest. From February 8 to 27 they assisted with meetings held in the Kidder Memorial United Brethren Church, Jamestown, N.Y. Members reported the largest attendance in years. There was a real time of awakening and salvation of a good number. The Nelsons

conducted services for the boys and girls with an enrollment of 217.

God's power was manifested in the salvation of many souls during John W. Troy's series with the First Methodist Episcopal Church of Lansing, Mich. About 150 came forward during the invitation and many joined the church. Eighty tithers were also reported. On February 28, Mr. Troy closed an engagement in the First Methodist Episcopal Church of Big Rapids, Mich. Floyd George, Jr., the pastor, reported that it was the most effective campaign in the history of the church. The city was stirred by the revival spirit and as many as 75 responded at a single invitation to take Christ as Saviour.



Robert J. "Bob" Kees with his marimba and accordion

A deep spirit of revival permeated the meetings at the Bible Tabernacle, East Detroit, Mich., during three weeks, February 6-27. The meeting was under the direction of Robert J. "Bob" Kees. Mr. Kees led the singing, played the marimba and accordion and preached each evening. Many souls were saved. David J. Martin, the pastor writes, "It was the most helpful and successful campaign ever held in this church."

On Sunday, February 27, a Missionary Day was held at the Hope Congregational Church, St. Louis, Mo. There were large congregations for the three services. In the morning Arthur J. Bowen, secretary of the South Africa General Mission preached on "The Place of Prayer in Missions," and in the evening John C. Procter gave a missionary address upon the work in Portuguese West Africa. Stephen J. Barrett, who is to sail for Zululand on April 1, gave a thrilling testimony concerning his call to the field.

The Bible Church of Robbinsdale, Minn., called Chris Pappas to conduct meetings January 9-19. The pastor, M. Claude Durnam, writes that a real revival took place. Prayers were answered and on the fifth night 31 Christians rededicated themselves to the Lord. "From that time on souls came to Christ each night," writes Mr. Durnam.

Twenty-two publicly confessed Christ as their Saviour.

Two weeks spent by Sylvester Sanford with the Evangelical congregation of El Paso, Tex., of which N. H. Bukrop is pastor, resulted in a number of confessions and reconsecrations. The Sunday School reached its highest attendance during the meeting.

Among the 20 converts in the Violet Heefner and Anna Sudenga eight-day meeting in February at the Fairview United Brethren Church near Bedford, Ohio, was a man 78 years old. On high school night the evangelist gave her personal testimony and 13 accepted the Saviour. The meeting was well attended and answers to prayer were reported.

The Primitive Methodist Church at Johnson City, N.Y., called John Carrara for a three-weeks revival in February. Mr. Carrara writes that it was one of the most blessed experiences of his ministry. Large crowds attended and an amplifier system was used. Many souls were saved and 150 rededicated their lives to the Master's service. Mr. Carrara also spoke at the Practical Bible Institute of Binghamton.

The Vom Bruch Evangelistic Party reports that in the Brethren Church at Glendale, Calif., each invitation brought splendid results. Mrs. "Billy" Sunday was a speaker at one of the Saturday night surprise services.

The blessing of God attended the efforts of Herschel Fravel, pastor-evangelist, when he conducted an evangelistic campaign in Puente, Calif., January 9-23. This was especially true in the afternoon children's meetings. Sixty boys and girls made definite decisions for Christ. The meeting was a faith effort held in the Woman's Club House.

Recently L. C. Robie conducted his "victory" campaign in the Methodist Protestant Church, Stamford, Conn. Delegations from surrounding towns attended the meetings and many souls were saved.

"The Lord blessed abundantly with the salvation of souls and the restoration and revival of His saints," writes Elden R. Farrar, who reports a campaign in the Bethel Baptist Church, Kalamazoo, Mich., Richard Barram, pastor. The Farrars were assisted by George Edstrom, song leader, and Helen Griggs, Hammond organist. Mr. Farrar and party also had a short engagement in the First Baptist Church, Otsego, Mich., William Pardee, pastor.

The Sunshine Gospel Trio filled engagements at the noon-day services over WJJD, Chicago, February 1-4. February 6-20 they were at Olney, Ill., in a campaign at the United Brethren Church, Paul Milhouse, pastor. Many rich blessings were received as the trio witnessed to the young people in the high schools and the grade schools during their stay in Olney. On February 21 the trio addressed a large audience at the Church of God, Martinsville, Ill., Albert Smith, pastor.

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During January Albert E. Hesketh conducted meetings in the Calvary Bible Church at Findlay, Ohio, Dr. T. Richard Dunham, pastor. Several Institute graduates were present during the meeting and assisted greatly in the personal work. Mr. Hesketh next went to the First Baptist Church, Paw Paw, Mich., where there was a great ingathering of souls. The large children's meetings held daily were notably successful. Mrs. Hesketh assisted in the meeting as pianist and children's worker. Mr. Hesketh's next meeting was in Huntington, W.Va., where a special series was conducted in the Cross Tabernacle. The Lord blessed in the winning of souls, and a large number were brought to a knowledge of salvation.

A two weeks meeting in the Rescue Mission at Lorain, Ohio, where George Cooper is superintendent, has just been conducted by Maurice Davis. The attendance was exceptionally fine and the meeting was greatly blessed of the Lord in the saving of many souls.

Word has been received from Oscar Lowry of the splendid response to his Evangelistic Campaign by Radio under the auspices of the Family Altar Broadcast, Waterloo, Iowa. Mr. Lowry writes: "Had a great time here. Extended the five weeks into eight. Heard of many conversions every day. This has been a new and unique experience, and it has shown the great possibilities of the radio in getting the gospel out to the unchurched masses."

"The Lord wonderfully blessed the meetings in Trinity United Evangelical Church, Shamokin, Pa.," writes J. A. Smith, pastor. Earl and Mrs. Shreve were called to conduct the three-week's series. There were 102 conversions and rededications. The children's meetings after school, the young people's council, and adult prayer groups before the evening service resulted in many blessed experiences. A group of personal workers gave excellent support. The choir of 60 voices led the worship in song.

For the first time in twelve years, the Methodist Church of Tioga, Pa., was the scene of a revival. H. Evan McKinley was called as evangelist, and during the two-weeks' engagement nearly 100 accepted Christ as their Saviour. Before going to Tioga, Mr. McKinley held services in the Methodist Church, Lambs Creek, Pa., where 50 decisions were made.

First Baptist Church, Deckerville, Mich., Richard Nyburg, pastor, called Ray and Mrs. Osterhouse for two-weeks' service in February. A diversified, musical program was enjoyed each evening followed by a gospel message by Mr. Osterhouse.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

The Monday following Founder's Week Conference Dr. Lockyer addressed the United Lutheran pastors of Chicago, and later at the City Rescue Mission, South Bend, Ind., many friends of the Institute heard him speak. February 15-17 he addressed several gatherings in Philadelphia, including Grace Chapel, Oakmont, and the Philadelphia fundamentalists. At Atlantic City he was a guest speaker at the annual meeting of the Y.W.C.A. Then he went to Rochester, N.Y., where he conducted a

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MINISTERIAL INSTITUTE, JULY 18 to 28. 11 Days. This conference is under the auspices of the Moody Bible Institute and the program is arranged and directed by Dr. Will H. Houghton, president of Moody. A strong program will be offered. Ministers and Christian workers should not miss this conference.

GENERAL CONFERENCE, JULY 29 to Aug. 14. 17 Days. This conference is under the auspices of the Montrose Bible Conference Association and Dr. H. A. Ironside, pastor of Moody Church, Chicago, arranges and directs the program. Other speakers already engaged are: Dr. J. Oliver Buswell, Jr., Dr. W. H. Wrighton, the Rev. G. Allen Fleece, the Rev. J. Elwood Evans, the Rev. Ralph G. Trumbull, the Rev. J. Arthur Springer, Pastor D. H. Dolman, Mr. Erling C. Olsen, Mrs. Grace Livingston Hill, Miss Sara Palmer, Mrs. Volney P. Kinne, Miss Frances Bennett, Dr. Lewis Sperry Chafer, and Mr. Montague Goodman.

THE BIBLICAL RESEARCH SOCIETY CONFERENCE, August 15 to 21. 7 Days. The program for this conference is arranged and directed by Dr. David L. Cooper of Los Angeles. The Society presents the claims of Jesus Christ as the Hebrew Messiah and shows Israel's place in the plan of God. Speakers for the coming season will include: Canon F. E. Howitt, the Rev. Frederick Aston, and the Rev. O. E. Phillips.

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conference in the United Presbyterian Church under the auspices of the Bible Union.

The ministry of C. E. Putnam, who reports 39 meetings in the Springfield Baptist Church, Jacksonville, Fla., was blessed by several professed conversions.

The pastor of the First Baptist Church, Akron, Ohio, writes that "Dr. Reich's ministry, February 13-17, was one of deep spiritual blessing." His visit to Pittsburgh, Pa., followed, where he had some meetings in the Legum Memorial, a Jewish work, and others in Christ Lutheran Church.

Under the sponsorship of the young people of the church, Ralph E. Stewart conducted a series of meetings, February 6-20, in Bethesda Free Church, Minneapolis, Minn.

The Presbyterian and Methodist churches of Yuma, Colo., joined in union evangelistic meetings under the leadership of W. W. Shannon, with 48 conversions reported.

The First M. E. Church of Corry, Pa., used Dr. Henry Ostrom, February 20 to March 4, in a ministry of Bible teaching and evangelism.

Staff Engagements

Herbert Lockyer—April 3-17, Galilee Baptist Church, Chicago, Ill.; April 20-26, First Baptist Church, Washington, Iowa; April 29, Bible Training School Commencement, Albany, N.Y.
Henry Ostrom—April 3-10, First Presbyterian Church, Fort Smith, Ark.; April 12-15, First United Evangelical Church, Highland Park, Ill.
Max I. Reich—April 3-8, City-Wide Gospel Tabernacle, Lincoln, Neb.; April 10-15, Star of David Society, Des Moines, Iowa.
W. W. Shannon—April 8-17, City Mission, Erie, Pa.
R. E. Stewart—April 3-17, Ebenezer Baptist Church, Detroit, Mich.; April 24-May 8, First Baptist Church, North Platte, Neb.

FUTURE ENGAGEMENTS

Clyde W. Austin—Mar. 21-Apr. 3, Marshfield, Ohio; Apr. 4-17, Charleston, W. Va.; May 15-29, Muskegon, Mich.; Nov. 6-20, Montrose, Colo.
Harry Beckman—April 3-17, Evansville, Ind.
John Carrara—Mar. 27-Apr. 10, Sharon, Pa.; Apr. 17-May 1, Louisville, Ky.; May 8-22, Englewood, Colo.; May 23-27, Chicago; June 1-6, Lawrence, Mass.; June 12-26, New Castle, Pa.; July 1-4, Niagara Bible Conference, Lake Ontario, N.Y.; July 9-24, York, Pa.
Violet J. Heefner—Apr. 3-10, Wixom, Mich.
Ed. Henry—April, Macksville, Kan.
Albert E. Hesketh—Mar. 28-April 17, Middletown, Ohio; April 18-May 15, Harrisville, Mich.
Robert J. Kees—April 3-10, Okemos, Mich.; Apr. 11-24, Greenville, Ill.
J. H. Leonard—H. H. Gilbert—April 3-10, East Angus, Que.; May 21-June 12, Orillia, Ont., Can.; June 13-30, Redwing, Ont., Can.
Oscar Lowry—Mar. 20-Apr. 24, Chicago, Ill.; April 24-May 22, Minot, N.D.
Raymond O. Nelson—Mar. 22-Apr. 1, Jamestown, N.Y.; Apr. 3-17, Grand Rapids, Mich.; Apr. 19-May 8, Centerville, Pa.; May 10-29, Buffalo, N.Y.; June 12-July 3, Rixford, Pa.; July 15-29, Findley Lake, N.Y.; August, Grand Rapids, Mich.
Nygren-Bundy Gospel Crusaders—Mar. 27-Apr. 10, Thorold, Ont.; Apr. 17-May 1, Dell Rapids, S. D.; May 8-22, Frazee, Minn.; May 29-June 12, International Falls, Minn.; June 19-July 3, Manitow, Man.; July 10-24, Summit-Strandburg, S. D.
W. E. Pietsch—April, Washington, D.C., York, Pa., and Jacksonville, Fla.; May, Hibbing, Minn., St. Paul, Minn., and Chicago, Ill.
L. C. Robie—April, Bellaire, Mich.
B. M. Rollins, Apr. 3-17, Hampstead, Md.; Apr. 18-May 1, Nanty Glo, Pa.; May 2-15, Hyndman, Pa.; May 30-June 12, Levels, W. Va.; June 13-26, Ladoga, Ind.; Aug. 1-14, Decatur, Ind.
F. E. Ruckert—Mar. 27-Apr. 15, Osceola, Iowa; April 24-May 15, Deadwood, S.D.; May 22-June 12, Luray, Mo.; June 20-July 3, Lewistown, Ill.
Sylvester Sanford—Mar. 14-Apr. 2, Tampa, Fla.; Apr. 5-17, Argenta, Ill.; Apr. 18-May 1, Albin, Iowa; May 2-15, Omaha, Neb.; May 16-29, Orchard, Neb.; May 30-June 12, Galesburg, Ill.; June 13-26, New Hebron, Ill.; June 27-July 10, Bear Lake, Pa.; July 12-24, Redmon, Ill.; July 25-Aug. 7, Long View, Ill.; Aug. 13-28, Hudson, Iowa; Aug. 29-Sept. 11, Moravia, Iowa; Sept. 27-Oct. 9, Toledo, Iowa; Oct. 10-23, Marshalltown, Iowa; Oct. 24-Nov. 13, Waterloo, Iowa; Nov. 14-27, Gladbrook, Iowa.
Gipsy Smith, Jr.—Apr. 3-17, Atlanta, Ga.; Apr. 24-May 8, El Dorado, Ark.; May 15-June 5, Mystic, Conn.; June 12-26, Woodruff, S.C.; July 3-17, Bristol, Va.-Tenn.; July 24-31, Allentown, Pa.; Oct. 2-16, Signal Mountain, Tenn.; Oct. 23-Nov. 6, Shelbyville, Ky.

April, 1938

O. W. Stucky—Apr. 3-17, Detroit, Mich.; Apr. 19-May 1, Pinconning, Mich.; May 8-22, Florence, N.J.; May 29-June 12, Neustadt, Ont.
G. E. Vinaroff—Mar. 21-Apr. 3, Johnstown, Pa.; Apr. 4-17, Pittsburgh, Pa.; Apr. 24-May 14, Block, N.D.
Wm. T. Wiggins—Apr. 10-17; Menaham, N.J.; Apr. 18-May 1, Baltimore, Md.; May 8-22, New York City.
E. P. White—April 3-June 26, four churches, Indianapolis, Ind.

CHRISTIAN FELLOWSHIP AT WISCONSIN UNIVERSITY

A Christian Fellowship group was recently organized to foster fellowship among all Christian students in the University of Wisconsin. A luncheon is held every Wednesday noon in the Memorial Union, social center of the University faculty and students, and a short program is arranged for the hour. Some outside speaker is usually invited to lead discussions. Rev. Ambrose Bandow, graduate of the Denver Bible Institute and pastor of the Merrill Community Presbyterian Church; Rev. Bernard Rom, pastor of the Bethany Free Church of Madison, Wis.; Rev. Frank Longman, of Arena, Wis., and Rev. Elmer Johnson, have been some of the speakers. The students in the group have been drawn together by their common

interests in vital Christian aims in life. Prayer is needed for this group, that it might go forward, carrying the banner of our Lord and Saviour Jesus Christ on a campus that is noted for its liberalism.—Bulletin.

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JULY 18-28, 1938

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An excellent program has been arranged and will be directed by Dr. Will H. Houghton, President. Col. F. J. Miles, International Secretary of the Russian Missionary Society, London, Dr. Wilbur M. Smith, favorably known as Editor of Peloubet's Select Notes, Dr. George S. McCune, former President of the Union Christian College, Pyeong, Korea, Rev. R. G. Turnbull, M.A., Secretary Blackpool Free Church Council, England, and Rev. Kenneth S. Wuest, Member of Institute Faculty, will be on the program.

Ministers, Missionaries and other full time Christian Workers may enjoy happy fellowship and secure rich spiritual blessing.

NO REGISTRATION FEE

For Program information write to 153 Institute Place, Chicago, Ill., and for Special Low Cost Entertainment write Rev. E. M. Honeyman, Montrose, Pa.

Book Notices

Any book favorably mentioned in this department may be ordered through the Bible Institute Colportage Association, 843 North Wells Street, Chicago.

The Vision of God and the Social Order

By J. Earl Gilbreath

Editorial Book Review

The author of this book, as is evident from the title, is trying to make practical the mystic—to change his “other worldliness” into a “this world.” Written in interesting style and containing much with which one is in agreement, it nevertheless is based on fundamental error. It takes for granted that man has God within, and to prove this contention uses various proof texts from both Testaments, some of which quite prove the opposite.

For instance, he says, “. . . and the outstanding moment in the parable of the prodigal son is when the prodigal came to himself (italics are his), that is, to the divine within him, and said, ‘I will arise and go to my father’ (Luke 15:18).” Quite generally, Christians have believed the father in the parable to be God. Then to find God, the prodigal had to go to some one outside of himself.

Such verses as “God is Spirit: and they that worship him must worship him in spirit and in truth” (John 4:24); “Blessed are the pure in heart: for they shall see God” (Matt. 5:8); and “Thou hast set eternity in our hearts” (Eccl. 3:11), are used as a background for the following statement:

“According to the highest teachings of the Old and New Testaments and of contemporary life, we thus have a right to make the preposterous claim that we

are kin to God, that we have divinity in us; to put it pointedly, that we are ‘little gods.’”

In searching for proof texts, there are two or three the author has overlooked, “Except a man be born again, he cannot see the kingdom of God” (John 3:3); “That whosoever believeth in him should not perish, but have eternal life” (John 3:15).

Perhaps his fundamental thesis is in his quotation from another: “What life in the long run does to us depends on what life finds in us.” But that quotation contains the philosophy of heathenism, not of Christianity. A better Christian statement would be, “What life does to us depends on what Christ puts in us.”

Mysticism is without authority. The fact that every world religion has had its mystics only indicates that it may be a mere matter of temperament. It is the fog-groping of good souls to whom the light of revelation has not come. Before the mystic baptizes his yearnings with the name Christian, he might well read the words from an early Christian: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (I Cor. 2:14).

191 pages. 7½x5 inches. Fleming H. Revell Company, New York. \$1.50. W.H.H.*

Expositions of Hebrews Six — “An Age-Long Battleground,” by J. B. Rowell, Th.D.

This is a reprint in booklet form of an article which appeared in the *Bibliotheca Sacra*. The passage under discussion has been a stone of stumbling to many in the study of this epistle. Dr. Rowell has frankly recognized the various interpretations and then in logical fashion gives an explanation which is in harmony with the great body of Scripture. It will be a profitable and helpful study to many.

22 pages. 9 x 6 inches. Dallas Theological Seminary, Dallas, or from author, Central Baptist Church, Victoria, B.C., Canada. 25 cents. W.H.H.*

God-Controlled Lives, by Sverre Norberg, Ph.D.

The author is a brilliant young professor of philosophy in the University of Minnesota, who is also versed in psychology, psychiatry, psychotherapy and theology. Having proved in personal experience and in dealing with the souls of men that the simple gospel of Christ is the one fundamental need, he gives us in this volume beautiful and heart-searching pictures of nine ordinary folk (Bible characters) who came face to face with Christ. It is a splendid book.

150 pages. 8x5½ inches. Augsburg Publishing House, Minneapolis. \$1.00. H.L.L.

*Dr. Will H. Houghton.

Christ the Healer of Broken Hearts, by Joseph T. Larson.

This brochure, which has been especially prepared for the sick, sad, bereaved and discouraged, was formulated by the author after a hospital experience. It is his desire that it should have the widest possible distribution among clergymen, nurses, doctors, and others who are close to those in suffering or sorrow. Dr. Howard A. Kelly and Dr. Walter L. Wilson highly commend this booklet.

64 pages. 6½x5 inches. Author, 3033 Columbus Avenue, Minneapolis. 25 cents; ten copies for \$1.50. C.H.B.

Tekel, Be Thou Prepared, by Forrest Loman Oilar.

This is a most interesting attempt to present, in fictional form, the biblical outline of events, from the Rapture of the Church, through the Great White Throne judgment. One is reminded as he reads, of the two books by Sydney Watson, *The Twinkling of an Eye* and *The Mark of the Beast*.

The author has chosen his scriptural basis for the story with fine discernment and discrimination, and there is much of helpfulness in his method of presenting the truth. However, one feels that there is a question, at least, concerning the desirability of using the imagination in matters pertaining to future events, to the extent that one must do in a story of this kind.

356 pages. 7¼ x 5¼ inches. Meador Publishing Company, Boston. \$2.00. W.P.L.

John Wesley's Awakening, by James Richard Joy

The Aldersgate bi-centennial, which is this year being celebrated by world-wide Methodism has to do with the profoundly spiritual event in the lives of both John and Charles Wesley. Dr. Joy, for many years editor of the *Christian Advocate* (New York edition), has anticipated this great year by placing before the public a book that may well become a classic on the spiritual conversion of the Wesleys.

128 pages. 6¾ x 4½ inches. The Methodist Book Concern, New York. Cloth, 50 cents. W.M.R.

The Cresset

This is a new monthly digest of literature, art and public affairs, prepared primarily for the young people of the Walther League of the Lutheran Church. O. P. Kretzmann is editor, and he has associated with him some of the outstanding pastors of the denomination. Most religious journals have as their primary objective the orientation of the Christian in relation to his God and his church, but this religious digest devotes itself to the orientation of Christian life in relation to the world of human thought and aspiration. Each number contains a review of current literature, not only of recent books, but outstanding articles of leading magazines.

72 pages. International Walther League, 6438 Eggleston Avenue, Chicago. 25 cents a copy; \$2.00 a year.

C.H.B.

Glorious Living, compiled by Hallie Paxon Winsborough.

This book contains informal sketches or “life stories” of seven women missionaries of the Southern Presbyterian Church. They concern Nettie Donaldson Grier, M.D., of China; Annie Henrietta Dowd, of Japan; Elise Johanna Shepping, of Korea; Charlotte Kemper, of Brazil; Mary Bell Shelby, of Mexico; and Althea Brown Edmiston and Maria Fearing, of Africa.

Here we follow the fortunes of these devoted women in the midst of their daily tasks ministering to both soul and body, not untouched by tragedy nor a stranger to tears. Sometimes the vicissitudes of life engulf them and they suffer the loss of all things, but undaunted they recover and press on with undiminished courage. Theirs is an epic of achievement which adds new chapters to the Acts of the Apostles.

318 pages. 8x5½ inches. Committee of Women's Work, Presbyterian Church, U.S., Atlanta. J. R. R.

Pools on the Glowing Sand, by Irene V. Cleverdon.

A charming story of Karl Kumm, Ph.D., F.R.G.S., with a foreword by Dr. S. M. Zwemer. Thirty years ago this explorer and geographer, knight-errant of the Cross, and farseeing missionary statesman, visited an interdenominational conference of missionaries at Kijabe, in what was then British East Africa. The reviewer was there and with everyone else felt the magnetism of his presence, and something of the fervor of his devotion. Passing the station chapel, its silent emptiness drew him to the altar, where he flung himself down to plead for the redemption of Africa. It was a spontaneous act of utter abandon.

Those who knew him best said that in him were merged two spiritual passions—the evangelization and peace of the world. In furtherance of this supreme outreach of the soul, his biographer said, “He read much, thought much, traveled much, suffered much, and conferred with eminent men.” In addition to establishing the Sudan United Mission, he made valuable contributions to geographical knowledge.

196 pages. 7¼ x 5¼ inches. Robertson and Mullens, London. \$1.50. J.R.R.

Moody Monthly

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Ten cents each, postpaid. By Rev. Robert Clark, Author,
The Gospel in this Lesson in Bible Expositor and Illumina-
tor. Watfield, Vermont.

April, 1938

Johanna of Nigeria, by Henry Beets.

The director of missions of the Christian Reformed Church in America has sketched for us the life of a devoted Holland-American girl, whose tenure of service in Nigeria embraced but thirteen years. The value of the book does not so much lie in Miss Veenstra's missionary achievement, noteworthy as that has been, as in the clear-sighted spiritual vision which determined her course from the hour of her conversion until she laid down her life in Africa. As fuller light came to her she moved forward, so that it is seen all of her training contributed to her qualification for foreign service. It is the record of a guided life because it was a yielded life. The reading of it will stimulate the young Christian to seek the will of God quite as much for his career as for his character.

228 pages. 8 x 5 1/2 inches. Grand Rapids
Printing Co., Grand Rapids. \$1.25. J.R.R.

Make Life Worth Living, by Joseph R. Sizoo, D.D.

The author's reputation as an outstanding Presbyterian preacher in Washington and New York, while also vice-president of the Federal Council of Churches, will prompt many to seek in this book a clue to his popularity and his doctrinal position. It reveals at once an attractive personality, an earnest thinker and sympathizer with the troubled, and a master of incisive literary style, though sometimes repetitious and not always convincing in exegesis. Scripture passages are suggested for reading in connection with each chapter, but the latter are essays rather than sermons.

So far as this volume reveals, he is a moderate liberal; a Unitarian or a Universalist might have written nearly all it contains. The reader is left wondering whether any decent man will fail of heavenly welcome by the universal Father, and whether Christ was really God the Son and attained to bodily resurrection after death. He is usually called simply Jesus, sometimes mentioned as "a village carpenter," though pronouns referring to Him are often capitalized. His explanations are never based on Scripture and fall short of conveying Christian assurance, however excellent his advice if an unsaved man could follow it.

190 pages. 7 1/2 x 5 inches. The Macmillan
Company, New York. \$1.75. H.E.S.

John and His Five Books, by Josiah Blake Tidwell, A.M., D.D., LL.D.

Here is a splendid volume that will be of inestimable value to the child of God who would like to undertake seriously the study of the writings of the apostle John. One of the things that commends this book is the fact that there is very little attempt to explain or expound the writings of John; it consists mainly of rather full outlines, and whatever may be his favorite method of Bible study, the Bible student will find much of help and suggestion in this volume.

188 pages. 7 1/2 x 5 1/2 inches. Wm. B.
Eerdmans Publishing Company, Grand Rapids,
\$1.50. C.B.N.

The Story of Topsy, by Mildred Cable and Francesca French.

Topsy is the little girl adopted by the trio of missionary ladies whose story is so vividly told in *Something Happened* and *A Desert Journal*. The story opens with a poor neglected beggar girl knocking at the door of the mission house in faraway Turkestan. What follows is of more than ordinary interest. Born deaf, miserably abused, and seemingly doomed to a most wretched existence, the amazing change that came into this hopeless little life was beyond the dreams of any fairy tale. Quite unlike most of the recent popular books portraying young life in the Orient, this volume is full of the things of the Lord. Woven around the experiences of Topsy are many chapters of strenuous missionary service, showing how the good seed of the kingdom has been scattered in one of the most remote, and yet one of the most fascinating, corners of the world. Splendid for young people's groups and Sunday School libraries.

212 pages. 7 1/2 x 5 inches. China Inland
Mission, Philadelphia. \$1.50. W.H.H.

†Dr. Wm. H. Hockman.



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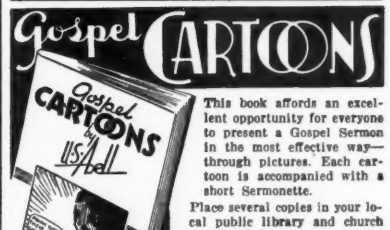
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The Fine Art of Preaching, by Andrew Watterson Blackwood, D.D.

The professor of Homiletics in Princeton Theological Seminary here presents in eleven chapters an exceptionally valuable discussion of sermon making in the broad sense, including all that contributes to its adequate preparation. He takes up the sermon's biblical texture, other material to be wisely used, its general plan, title, introduction, illustrations and the all-important goal. The author is a conservative in belief, although finding much to be learned from the form rather than content of liberal preaching. He emphasizes the primary worth of the Bible itself in cultivating an effective sermonic style, and illustrates from the great preachers in both Testaments.

168 pages. 7½ x 5 inches. Macmillan Company, New York. \$1.75. H.E.S.

Afterglow, by Anna Lindgren.

The life story of Mrs. J. G. Princell, an exceptionally gifted and consecrated Christian woman, who with her able and scholarly husband shared largely in the history of evangelical Christian work, especially among the Swedish people in America. The book is written in the author's inimitable style and bears the imprint of her rich spiritual experience. While of special interest to those who knew and loved the Princells, the book is recommended to all who appreciate Christian biography and who wish to intelligently appraise the important contribution of the Swedish people in America to the religious life of our nation.

148 pages. 8 x 5½ inches. Free Church Publications, Chicago. \$1.00. H.L.L.

Africa and Christianity, by Dietrich Westermann.

This book contains the material used in the 1935 Duff Lectures, the aim of which was to present some aspect of missionary work in Africa and the conditions under which it is carried forward. The author is director of the International Institute of African Languages and Cultures, and professor of African Languages at the University of Berlin.

The book is "an exposition of the attitude of the African native toward the white man and Christianity; of the African's natural beliefs and how they affect his reaction to evangelistic effort; of the consequent problems to be faced by missionaries in Africa; of the comparative appeal of Christianity, Islam and other religions to the African; of the achievements and aspirations of Christian missions in Africa; of missionary education; and of native languages in relation to the missionary enterprise."

221 pages. 7½ x 5 inches. Oxford University Press, New York. \$2.25. J.R.R.

Come to Tea with Me! by Montague Goodman.

Mr. Goodman is ideally qualified for working with boys and for instructing others. More than thirteen hundred youths have passed through his hands in twenty-five years. If only more teachers would follow his methods of winning the whole personality and entering the boys' daily lives, there would be no general exodus from Sunday School during adolescence.

91 pages. 6½ x 4½ inches. Paternoster Press, London. 35 cents. L.E.L.

An Unusual New Book on the Distinctive Truth of Christianity:

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Author of *Thinking With God*, etc. Is Christ now living in a human body of flesh and bones? Where? Will the bodies of all dead men be raised from the grave? When? Can Christians distinguish between truth and error? How? These and other vital questions considered in this timely book on the outstanding message of the early Church.

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The New Testament.

The edition is the Authorized Version, self-pronouncing, French Morocco cover, overlapping edges, round corners, red undergold edges, Onyx type exceptionally large letters, Ultrathin Oxford India paper.

4¼ x 2¾ inches. Oxford University Press, New York. \$1.65. K.S.W.

The Challenge of Burma, by Alice Towne Eveleth.

The book gives a good understanding of the difficulties attending missionary work in tropical Asia a generation ago. It is brimming with colorful adventure—too brimming for the serious student who is seeking from its pages a balanced account of missionary achievement. The reviewer has a feeling that if the story had been more largely drawn from the life of Dr. Frederick Howard Eveleth, rather than from his wife, its spiritual tone would have been more bracing. As a literary product the book fails to maintain a high standard of good taste, by the inclusion of material which detracts from its value, and by the use of unworthy terms. It is not a source book for those who would feed the nethermost springs of their purpose with the motive to do and to dare for God.

201 pages. 7¾ x 5¼ inches. Fleming H. Revell Company, New York. \$2.00. J.R.R.

Sixty Years an Evangelist, by Harold Murray.

An intimate study of Evangelist Gipsy Smith written by one "who has accompanied the Gipsy in hundreds of his mission campaigns." It is not so much a biography as a personal tribute. It is written in interesting style, with a wealth of interesting detail regarding the person, methods, and message of the evangelist. It will be of special interest to those who found the Saviour in his meetings. This reviewer thankfully numbers himself with that great group.

143 pages. 7¾ x 4¾ inches. Marshall, Morgan and Scott, London. Cloth, \$1.00; paper, 40 cents. H.L.L.

Rebuilding Rural America, by Mark A. Dawber.

This is an interesting book as can be recognized by considering the vital topics it contains. There are eight chapters in addition to the Introduction and the Reading List. The following topics are considered: A Changing Rural America, Religion in Rural America, The Co-operative Movement and Rural Life, Forward Together, Nurturing Rural Childhood and Youth, Rural Leadership, Rural Groups with Special Needs, The Rural Church and the New Day.

The book is of a high order. The author has an understanding of the needs of the rural field. The criticism which may be offered of the book is that it conceives of the gospel of Jesus Christ as the means of rebuilding rural America, and the Church as the agency through which this is to be accomplished. It is a pity that he does not see that the gospel is the power of God unto salvation, and that social and economic betterment are by-products of the gospel rather than its supreme purpose.

210 pages. 7½ x 5 inches. Friendship Press, New York. \$1.00. P.B.F.

Institute and Alumni

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This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

RECENT SPECIAL SPEAKERS

John Gerrard, missionary to Peru under Inland South America Missionary Union; Earl R. Peterson, missionary, China, Scandinavian Alliance Mission; J. C. Procter missionary under South Africa General Mission; Dr. Isaac Page, district secretary, China Inland Mission; Miss Emma Victoria Christenson, missionary to India, Northern Baptist Convention; C. Kenneth Oglesby, missionary, Ethiopia, Sudan Interior Mission; Miss A. Fern Houser, missionary, Guatemala, Central American Mission; Miss Lora Leesetskey, worker among Russians.

FUTURE ENGAGEMENTS

A. Franklin Broman, April 2, 3, Christian Endeavor Conference and Union Bible Conference, Hibbing, Minn.

Clarence H. Benson, March 21, Sunday School teachers' banquet, Washington Park Presbyterian Church, Milwaukee, Wis.; April 4, Teacher Training graduation, First Baptist Church, Rochester, Minn.

William M. Runyan, April 7, annual church fellowship dinner and service, Community Church, Fox Lake, Ill.

Dr. Homer Hammontree, April 17-22, director of music, Institute Bible Conference, Baptist Tabernacle, Atlanta, Ga.; April 24-29, Institute Bible Conference, Arch St. M. E. Church, Philadelphia, Pa.

Dr. P. B. Fitzwater, April 13-17, Bible Conference, Defenseless Mennonite Church, Archbold, Ohio.

RECENT SAILINGS

Former students who sailed for foreign fields during January and February of 1938 are as follows:

Gerda Koch '36, France, en route to Africa; Mrs. Walter Warfield (Mildred Petree '33), Brazil, S. A., General Council of Co-operating Baptist Missions of North America, Inc.; Evelyn Harriet Carr '33,

Nigeria, Africa, Sudan Interior Mission; Alexander M. Wilson '29, India, Scandinavian Alliance Mission; John A. Linquist '36, France, en route to French Equatorial Africa, Africa Inland Mission; Mrs. John A. Linquist (Marguerite Green '37); Harvey V. Shaw '32, France, en route to Africa, General Council of Co-operating Baptist Missions of North America, Inc.; Mrs. Harvey V. Shaw '30 (Vera L. Edwards '28).

MR. ANNETTE'S FUTURE ENGAGEMENTS

March 28, Fort Wayne M.B.I. Fellowship, in United Brethren Church, Hicksville, Ohio; April 3-17, Baptist Church, Tama, Iowa; April 18-21, Annual Conference of the Regular Baptist Churches, Walnut Street Baptist Church, Waterloo, Iowa; April 24 to May 6, First Baptist Church, Monroe, Iowa.

CONCERNING A. F. GAYLORD

The following announcement was read by H. Coleman Crowell at Saturday morning chapel, March 5, in the absence of Dr. Houghton.

"I deeply regret that my absence from the city makes necessary sending this announcement to be read to the Institute Family.

"A. F. Gaylord, who for forty-seven years has been a loyal and devoted worker in the Institute, retires from active service at this time. It happens that by arrangement with the Institute Mr. Gaylord has for years been permitted to serve as Treasurer of the Bible Institute Colportage Association. Under this plan of retirement from full-time Institute service, Mr. Gaylord will continue in part-time service with the Colportage Association.

"At Mr. Gaylord's request we are not pointing out this altered service in any special way. He is still a member of the Institute Family, is still on the Institute salary list, and is still a Trustee of the Institute."—W.H.H.

The above announcement will hold interest for former students, from the earliest Institute days to the present, for Mr. Gaylord has been "a point of contact" whenever return visits were made, and his ex-

tensive correspondence with missionaries on the field has been a source of new courage and strength. All will rejoice in the fact that Mr. Gaylord is still available for the handclasp, the word of prayer, the giving of a tract or helpful booklet.

ME AND MA AT THE FOUNDER'S WEEK CONFERENCE

[The following interesting account of the Founder's Week Conference is gleaned with appreciation from the March issue of *The Moody Church News*.]

Well, folks, 'pears like Me and Ma simply has to git something off our chests. We have been atakin' in so much of the glory and blessin' it 'pears like we'd jist explode if we didn't write somethin' about it. T'other day we heerd a little boy try to give a text. He stuck out his tummy and throwed back his shoulders and exclaimed dramatic-like, "I'll bust and not be afraid." An' I sez to Ma, "Thet's me. I've gotta tell somethin' of this big function or I'll bust."

Well, how to begin. Fer a whole week things has been at fever het, both 'round the Institute and the Memorial Church. The day meetin's except fer Sunday afternoon has been down at the school and they shore was grand. It jist seemed like every speaker was better than all t'others. Of course, some was long in two ways and some was short in two ways also, and some was kind o' middlin'. But all was up-buildin' and kalkelated to stir one to greater interest in the Bible and in tellin' others the way of life. "Comparisons is odjous," the poet sez, so Me and Ma aint going to tell all we been thinking about which was which and what was what. But we think doctor Houghton proved himself a great master of assemblies in the way he got the speakers from all parts and the way he run things. He shore do seem to be the rite man in the rite place.

The crowds was tremendjous. On Monday nite was radjo nite and ther was 6500 folks present, and that aint preacher's count neither. Ma sez preachers kin always see double when they're counting their audiences. Nite after nite though ther was never less'n 3000 and most generally about 5000 thar.



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And oh, what singin'! It seemed jist like all the angels in heaven was jinein'. The big singin' folks was doctor Hammontree, the Moody Musik Messengers, the inkomparable Bittikofer (Ma sez I aint spelt thet word rite, but it means ther aint none like 'im); and then, of course on Sundays thar was mister Shufelt, who's always rite on the job, and thar was special pianny playing and organizin' by perfessers Schuler, Earnest, and Holzworth, besides little miss Wininger. And thar was the Institute choir and Moody Church choir and each sung better'n t'other.

Thar was lots of folks in the inquiry room gitting saved and settlin' up other matters with the Lord, and one nite thar must ha' been near 200 folks come for'ard to say they was ready to go anywhar the Lord sent 'em. Well Me and Ma was jist broke up. We wished we was young so we could go galavantin' over to China or India or some of them other cannibal places whar the heathen is near as bad as the wicked sinners in Chicago. But ef we can't go, we kin pray and maybe save a litle more to put in the Mission Box.

Well, guess we have about filled our kolyum. Good-by fer now.

Me and Ma.

STUDENTS OF OTHER DAYS

Norval C. Kern '22, writes that he has moved from Gettysburg, Ohio, to Kettering Point, Me., "to take charge of the First Congregational Christian Church."

Vincent Tellgren '25, since leaving the Institute, graduated from Bethel Seminary, St. Paul, Minn., served churches in Minnesota and Wisconsin, and is now pastor of the Baptist Church at Quamba, Minn.

Lucille Tracy '31, writes from Soroche, Ravelo, via Sucre, Bolivia, S.A., a new address for her, expressing deep appreciation for the MOODY MONTHLY which she says is a real blessing to her and to her co-worker.

F. A. Geisenheiner '03, recently completed an automobile trip of more than two thousand miles touching ten states, preaching in Methodist, Presbyterian, Baptist Churches, and independent tent revival services. He also distributed tracts and Gospels.

Will Shumaker '35, is assistant pastor of the First Brethren Church in Uniontown, Pa. His address is Box 245, Dunbar, Pa.

John F. Powell '29, was ordained to the Baptist ministry in January, at Dannebrog, Neb. Marjorie Lucille, the daughter of Mr. and Mrs. Powell (Lavaun Osborn '27), was dedicated to the Lord at the same service.

John W. Bostrom '13, writes that even after twenty-five years since student days he finds help from lessons learned at the Institute, and has many precious memories of those days. He is pastor of the First M. E. Church, Red Wing, Minn., "after spending ten very blessed years in the pastorate of the Arlington Hills Methodist Church, St. Paul."

Kenneth R. Bliss '31, was assisted in evangelistic meetings in his church at Unadilla Forks, N.Y., by the Tebo Gospel Party. The latter includes Rev. C. W. Tebo, Mrs. Tebo (Merle Elmer '18) and Edna Mae Borders '36 and is not the Tebow Gospel Party reported in the February issue.

Philip Sorce '29, reports fine progress in the Presbyterian Church at Warsaw, Ill. Revival began with a week of prayer in January. The Sunday School is making marked

advance. A spirit of confidence and expectation is abroad.

Leroy Blackburn '26, pastor of the Baptist Church, Riverview, Va., receives commendation from a church official, who in writing of the Moody Day observance, says, "Our pastor is an alumnus of your wonderful institution, a man of God filled with the Holy Spirit. He teaches the Word."

Mrs. Frederick T. Schwalbe (Anna Rehmel '06) of the Bethel, Alaska, Moravian Mission, and her two daughters, Anna Gertrude and Katherine Winifred, are deeply bereaved in the death by drowning of the husband and father who on December 3 last, was making a motor trip on the river ice with an Eskimo helper, and the truck broke through. He was a valiant and faithful ambassador for Christ, and was greatly loved by the Eskimos.

Mrs. F. M. Turkle (Anna Meyers '93), Snyder, Okla., on December 16 last, was greeted on her eightieth birthday by a shower of gracious messages from friends, among whom were the following former students: Ellen Dresser '92, Vancouver, B.C.; Esther Ruch '94, Los Angeles, Calif.; Mrs. Charles E. Head (Linda Mayberry '93), Ann Arbor,

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Prophecy Monthly is the Christian's meatiest handbook of world events and prophecy—40 pages. It is helping many to hear the footfalls of the coming King, giving them courage to witness loyally in these hectic days, keeping them reliably informed on events related definitely to prophecy. APRIL issue especially interesting. By no means miss it. PROPHECY is only \$1 a year (4 mo. trial 25c). Solid information—no ads, no sensationalism. God's World supreme. Current issue 10c. Write this very day to:

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Mich.; Mrs. B. M. Coolidge (Emma Sher-
man '93), Gooding, Idaho; Mrs. Ronald
Pointer (Sadie Tregoning '94), S. Laguna,
Calif.; Mrs. Gunn (Florence Jackman '92),
Aburn, Ind.; Nettie Gault, '92, Lodi, Ohio;
and Emma Strong '95, Demorest, Ga. Blessed
be this fellowship, ever growing fonder!

Louise Fullgraff '96, 111 Third Ave., Al-
bany, N.Y., in a keenly interesting letter
speaking of old days, gave the information
found in another paragraph regarding Mrs.
Turtle's happy anniversary.

Harry Davis '25, is serving as pastor of
the historic Oxendon Presbyterian Church,
Haverstock Hill, N.W. 3, London, England.
He writes: "Student days at M.B.I. were
days when I met great tests of faith, when
I learned to endure and meet discipline, but
when I experienced some of my greatest
spiritual joys in real Christian fellowship."

Dean McGrew '22, who has been pastor of
the West Side Church of Christ, Champaign,
Ill., is deeply bereaved in the death on Janu-
ary 10 of his devoted wife, who was a faith-
ful Women's Guild student while her hus-
band was in M.B.I. Mr. McGrew is enter-
ing the evangelistic field as a gospel singer.

Holman Johnson '37, and Mrs. Johnson
(Hester Bell '37), have for home address,
408 S. Gorham St., Jackson, Mich. Mr.
Johnson is assistant to Jay J. Pease '14, pas-
tor of the Loomis Lake Baptist Church of
that city.

Stanley Eaton '16, sends a diary of grip-
ping interest from the war-torn region of
Hankow, Hupeh, China. In the moving and
changing scene in China, faithful prayer for
God's messengers is a Christian trust.

Ernest R. Johnson '33, is laboring among
the Jivaro Indians, in a mountainous section
of Ecuador, and his address is Sucua, via
Riobamba—Macas, Oriente de Sur, Ecuador,
S.A.

C. Richard Oliver ("Dick") Springer '36,
and Mrs. Springer (Marion Elizabeth Tucker
'36), report themselves on January 11 as
being at Hankow, Tupeh, China, where they
are pausing, seeking to serve, and maintain
a quiet time in the confusion that surrounds
them.

Thorlief Harberg '37, and Mrs. Harberg
(Elsie A. Johnson '37) are working in the
Moravian Orphanage in Bethel, Alaska.
Some of the children have been saved, and
Mr. and Mrs. Harberg are praising the Lord
for the privilege of serving Him in this "cold
corner of His vineyard." They look forward
to taking charge of an out-station along the
coast this fall.

Edith Kruse '33, with another young
woman, has reopened a station at Riobamba,
Ecuador, a difficult field, but as she writes,
"nothing is impossible" with the Lord, and
"if we are faithful, He will give us souls."
Her address is Casilla 11, Riobamba.

Richard A. Elve '32, writes: "Recently
accepted a call to become pastor of the First
Baptist Church of Bay City, Mich. . . . Also
broadcasting every Sunday [4:00 p.m.] from
station WBCM [1410 kc.], called 'The Voice
of Christian Youth.'"

Henry A. Toews '27, and Mrs. Toews
(Mary J. Wiens '34), desire that their
friends may know their address, which is,
Charlesville, Kasai Dist., Congo Belge, W. C.
Africa.

Cecil Latta '36, and Lloyd Latta '36, are
attending Simpson College at Indianola,
Iowa. Cecil is pastor of the M. E. Church

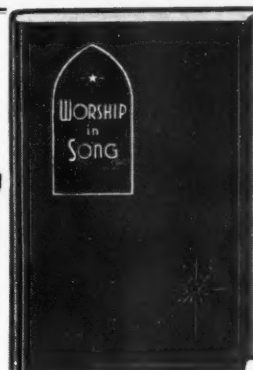
(Continued on page 448)

April, 1938

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FROM THE BIBLE QUIZ

1. Where in the Bible is the famous description of the power of the tongue? (James 3)
2. What Hebrew prophet had fire fall from heaven and consume two bands of fifty each, sent out against him? (II Kings 1:9-15)
3. What prophet rendered a spring healthful by putting salt into it? (II Kings 2:19-22)
4. When did a cyclone wreck a ship carrying grain? (Acts 27:38-41)
5. Who was the left-handed man who judged Israel? (Judges 3:15-31)
6. Who fed one hundred prophets in a cave? (I Kings 18:4)
7. What two men of Old Testament times fasted forty days and forty nights? (Exod. 34:28; I Kings 19:8)

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Letters from Listeners

Morning Meditations of Help

"There are many ways of starting off the day, but it always seems to me that the day's work moves along more smoothly and everything looks brighter when the radio is tuned in at 7 o'clock to W-M-B-I. The music and the morning meditations all touch me deeply and better fit me for the problems of the day."—Wisconsin.

Finds Rest in Christ

"I am so glad that my Lord had me tune in to W-M-B-I seven years ago, as it was through the message being given that I saw myself as Christ saw me, and I came to Him just as I was and He gave me rest."—Indiana.

Grows in Grace

"I have been a constant listener since I found Christ as my sinbearer seven years ago, and attribute much of my growth in grace to Bible study and blessings received over the air."—Illinois.



The W-M-B-I Singers, T. J. Bittkofer, Director
One of the groups appearing at radio rallies and heard regularly over W-M-B-I at 2 o'clock Sunday afternoons.

STATION'S RALLIES ATTRACT CAPACITY CROWDS

Capacity crowds have greeted the appearance of W-M-B-I radio groups in each city where the station's sectional rallies have been held during the past two months. The out-of-town rallies began early in February and have continued through March, with a number of engagements yet to be filled during April and May. A mammoth gathering at the Chicago Coliseum, on May 27, is scheduled to climax the series.

Representative groups of the W-M-B-I radio talent travel once a week by chartered bus to cities within a radius of two hundred miles to present what is known as "a program within a program." Dr. Houghton usually gives a brief address.

The entire performance, conducted as a studio broadcast, brings before the audience snatches from the regular weekly schedule of W-M-B-I, and presents individuals and groups participating in these programs.

The rallies, designed to meet the needs of both the Christian and unsaved, as well as to present the work of the station, have resulted in the blessing of saints and the salvation of the unsaved.

LISTENERS URGED TO MAKE MID- NIGHT BROADCAST KNOWN

W-M-B-I listeners and MOODY MONTHLY readers are urged to make known to their friends the Midnight Hour broadcast. This program holds a unique place on our schedule and has unlimited possibilities for reaching thousands who are not otherwise reached by our ministry.

Communications from South Dakota, Pennsylvania, Louisiana, Texas, and even a number of distant countries, including Alaska, New Zealand, Central America, Bermuda, Puerto Rico, Panama, Canal Zone, Bolivia, Hawaii, Nova Scotia, indicate the wide reception area covered by this particular broadcast. Our regular listeners may find a happy and fruitful ministry in informing their distant friends of the Midnight Hour, broadcast each Saturday morning from 1 to 2 A.M., Central Standard Time.

MONTHLY PROGRAM OF STATION W-M-B-I Central Standard Time

Sunday, April 3, 10, 17, 24
11:00 A.M.—Moody Memorial Church
12:30 P.M.—Sunday Organ Melodies
12:45 P.M.—W-M-B-I Round Table
1:00 P.M.—Men's Voices in Song
1:15 P.M.—Message
1:30 P.M.—Young People's Program
2:00 P.M.—W-M-B-I Singers
Monday, April 4, 11, 18, 25
7:00 A.M.—Sunrise Service
10:30 A.M.—Devotional Hour
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—Birthday Anniversary Program
5:00 P.M.—Message
5:15 P.M.—Music
5:30 P.M.—"The Crusade of Missions"
5:45 P.M.—Music
6:00 P.M.—Amateur Program
Tuesday, April 5, 12, 19, 26
7:00 A.M.—Sunrise Service
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour

3:00 P.M.—The Liquor Problem
3:15 P.M.—"Pages from a New Song Book"
3:30 P.M.—"I See by the Papers"
3:45 P.M.—"Golden Nuggets"
4:00 P.M.—"Grace Notes"
4:15 P.M.—"Wonderful Words"
4:30 P.M.—Choir Class
4:45 P.M.—Foreign Language Period
Wednesday, April 6, 13, 20, 27
7:00 A.M.—Sunrise Service
10:30 A.M.—Shut-in Program
12:00 M.—Midday Hour
3:00 P.M.—International Sunday School Lesson
3:30 P.M.—"Hymns You Love to Sing"
3:45 P.M.—Question Hour
4:15 P.M.—The Three Trumpeters
4:30 P.M.—Tract League
4:45 P.M.—Story Time for Boys and Girls
5:15 P.M.—Message
5:30 P.M.—Devotional Music
5:45 P.M.—Message
6:00 P.M.—Sacred Varieties
6:15 P.M.—Sunset Music
Thursday, April 7, 14, 21, 28
7:00 A.M.—Sunrise Service
10:30 A.M.—Missionary Music
10:45 A.M.—Echoes from Mission Fields

11:15 A.M.—Music Faculty Program
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Short Stories
3:30 P.M.—Special
3:45 P.M.—Amateur Hour and Wheaton College (alternate)
4:15 P.M.—Scandinavian Program
4:45 P.M.—Foreign Language Period
Friday, April 1, 8, 15, 22, 29
7:00 A.M.—Sunrise Service
10:30 A.M.—Radio School of the Bible
11:05 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Music
3:45 P.M.—Jewish Sabbath Service
4:15 P.M.—Music
4:30 P.M.—Auditorium Choir
5:00 P.M.—Bible Quiz
5:30 P.M.—Musings at Twilight
5:45 P.M.—Music
6:00 P.M.—Sunday School Lesson
1:00-2:00 A.M.—Midnight Hour
Saturday, April 2, 9, 16, 23, 30
7:00 A.M.—Sunrise Service
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-Age Bible Study
11:30 A.M.—Church School Program
12:00 M.—Piano and Organ Duets
12:15 P.M.—Message
12:30 P.M.—Young People's Program
3:00 P.M.—String Choir
3:30 P.M.—Message and Radio School of the Bible
4:00 P.M.—"Mother Ruth"
4:30 P.M.—Music
4:45 P.M.—Foreign Language Period



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Institute and Alumni

(Continued from page 445)

at Grand River, Iowa, and Lloyd is serving the Garden Grove M. E. Church. They write, "We enjoy our work very much, and rejoice that we had our training at Moody."

Ronald Shoemith '35, and Mrs. Shoemith (Cora Hans '33), Vinton, Iowa, are living on a farm near the church in which Mr. Shoemith conducts services each Sunday. It was closed until he went there to start work about eighteen months ago. In various ways he has been able to support himself, under the Lord's guidance and blessing, and now a home has been provided, with opportunity to produce food. He asks prayer for the work which is chiefly with young people and children.

AT REST

Lydia A. Kies '28, is reported to have been called from labor to reward on August 26, 1937. She was serving on the mission field in India. Burial was made at Bismampur, C.P., India.

James M. Duer '97, who served many years in the gospel ministry and on September 15, 1921, was accorded the diploma of the Institute, was called into rest at Clinton, Iowa, on February 21.

Paul L. Mishkoff '11, was called suddenly from his zealous labors in Bulgaria, at his home, Slavanska 38, Sofia, on January 10. For more than twenty-five years he had served the cause of Christ in his native land.

BORN

To Stanley Sommerschild '36, and Mrs. Sommerschild (Evelyn Baier '36), a son, Harold Stanley, Feb. 18, Chicago.

MARRIED

E. Rudolph Danielson '29, and Mary S. Maluske '30, Dec. 18, 1937, London, England. They are engaged in language study preparatory to missionary service in Portuguese East Africa. Address, Avenida, Presidente Wilson 144, 3°, dto., Lisbon, Portugal.

E. Walter Lindgren '35, and Gertrude W. Carlson, Minneapolis, Minn., Jan. 12. Address, Devils Lake, N.D.

Myland Irving Amundson '37, and Elizabeth Ryan '37, Dec. 30, 1937, Chicago.

Robert M. Blackwood, D.D., and Loretta Lehman '21, Dec. 9, 1937, Alexandria, Egypt.

Their home will be in Pittsburgh, Pa.

Clarence R. Albin '37, and Verda P. Maurer '37, Feb. 12, Wakarusa, Ind.

Leslie Allen Westmoreland '37, and Ruth Lehman '38, Dec. 24, McCausland, Iowa.

Ronald Shoemith '35, and Cora Hans '33, Dec. 15, Davenport, N.D.

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